

THE GITA

*With Text, Translation and Notes
compiled from Sri Aurobindo's
Essays on the Gita*

EDITED BY
ANILBARAN ROY

By the same Author

The Message of the Gita-As interpreted
by Sri Aurobindo. *Second edition.* Rs. 10/-

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THE GITA

WITH TEXT, TRANSLATION AND NOTES
COMPILED FROM SRI AUROBINDO'S
ESSAYS ON THE GITA

Edited by
ANILBARAN ROY

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CONSPECTUS

FIRST CHAPTER — *Kurukshetra*

... 4

Arjuna, the representative man of his age, is overcome with dejection and sorrow at the most critical moment of his life on the battle-field of Kurukshetra, and raises incidentally the whole question of human life and action; the whole exposition of the Gita revolves and completes its cycle round this original question of Arjuna.

SECOND CHAPTER

The answer of the Teacher proceeds upon two different lines:

I. (1-38) *The Creed of the Aryan Fighter* ... 16

First, a brief reply founded upon the philosophic and moral conceptions of Vedanta and the social idea of duty and honour which formed the ethical basis of Aryan society.

II. (39-72) *The Yoga of the Intelligent Will* ... 31

Another reply founded on a more intimate Knowledge, opening into deeper truths of our being, which is the real starting-point of the teaching of the Gita. The Gita lays the first

and do not depend on ¹⁶ Forward a thing. ¹⁷ doing or not doing works.

III. (24-42) *The Significance of Sacrifice*

The Gita brings out the inner meaning of the Vedic sacrifice, interpreting the secret symbolism of the ancient Vedic mystics.

FIFTH CHAPTER — *Renunciation and Yoga of Works* ... 87

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SEVENTH CHAPTER

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The Gita makes the distinction between the two Natures, the phenomenal and the spiritual. Here is the first new metaphysical idea of the

Gita which helps it to start from the notions of the Sankhya philosophy and yet exceed them and give to their terms a Vedantic significance.

II. (15-30) *The Synthesis of Devotion and Knowledge*

... 122

The Gita is not a treatise of metaphysical philosophy. It seeks the highest truth for the highest practical utility. Thus it turns the philosophic truth given in the opening section of this chapter into a first starting-point for the unification of works, knowledge and devotion.

EIGHTH CHAPTER — *The Supreme Divine*

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We have here the first description of the Supreme Purusha,—the Godhead who is even more and greater than the Immutable and to whom the Gita gives subsequently (as in the fifteenth chapter) the name of *Purushottama*. The language here is taken bodily from the Upanishads.

NINTH CHAPTER — *Works, Devotion and Knowledge*

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What the Gita now proceeds to say is the most secret thing of all. It is the knowledge of the whole Godhead which the Master of his being has promised to Arjuna (vii-1). To direct the whole self Godwards in an entire union is the way to rise out of a mundane into a divine existence.

TENTH CHAPTER

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II. (12-42) *God in Power of Becoming* ... 162

This section enumerates examples of Vibhūti or forms in which the Divine manifests its power in the world. It leads up to the vision of the World-Purusha in the next chapter.

ELEVENTH CHAPTER

The Vision of the World-Spirit

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II (35-55) *The Double Aspect* ... 187

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TWELFTH CHAPTER — *The Way and the Bhakta* ... 198

In the eleventh chapter the original object of the teaching has been achieved and brought up to a certain completeness. What remains still to be said turns upon the difference between the current Vedantic view of spiritual liberation and the larger comprehensive freedom which the teaching of the Gita opens to the spirit. The twelfth chapter leads up to this remaining

knowledge and the last six that follow develop it to a grand final conclusion.

THIRTEENTH CHAPTER — *The Field and its Knower* ... 208

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FOURTEENTH CHAPTER — *Above the Gunas* ... 223

The Gita now proceeds to work out its ideas of the action of the gunas, of the ascension beyond the gunas and of the culmination of desireless works in knowledge where knowledge coalesces with bhakti,—knowledge, works and love made one,—and it rises thence to its great finale, the supreme secret of self-surrender to the Master of Existence.

FIFTEENTH CHAPTER — *The Three Purushas* ... 236

The entire doctrine of the Gita converges, on all its lines and through all the flexibility of its turns, towards one central thought—the idea of a triple consciousness, three and yet one, present in the whole scale of existence. All that is now brought together into one focus of grouping vision.

This chapter opens with a description of cosmic existence in the Vedantic image of the *amrita* tree.

SIXTEENTH CHAPTER — *Deva and Asura*

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The Gita now proceeds to give the psychological discipline by which our human and earthly nature can be transmuted. But first it prefaces the consideration of this enlightening movement by a distinction between two kinds of being, the *Deva* and the *Asura*.

SEVENTEENTH CHAPTER — *The Gunas, Faith and Works*

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The Gita next gives an analysis of action in the light of the fundamental idea of the three *gunas* and the transcendence of them by a self-exceeding culmination of the highest satwic discipline. In this chapter it lays special stress on Faith, *shraddha*, the will to believe and to be, know, live and enact the Truth as the principal factor.

EIGHTEENTH CHAPTER

(1-39) *The Gunas, Mind and Works*

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The Gita enters into a summary psychological analysis of the mental powers before it proceeds to its great finale, the highest secret which is that of a spiritual exceeding of all *dharma*s.

II. (40-48) *Saadhana and Sasadhana*

.. 283

In this section the Gita deals with an incidental question of great importance—the ancient social idea of *chaturvarnya*, which was a very

different thing from the present-day caste system.

III. (49-56) *Towards the Supreme Secret* ... 289

In this section the Gita re-states the body of its message.

IV. (57-78) *The Supreme Secret* ... 295

The essence of the teaching and the Yoga has thus been given to the disciple, and the divine Teacher now proceeds to apply it to his action. Attached to a crucial example, spoken to the protagonist of Kurukshetra, the words bear a much wider significance and are a universal rule for all who are ready to ascend above the ordinary mentality and to live and act in the highest spiritual consciousness.

INTRODUCTION

It may be useful in approaching an ancient Scripture, such as the Veda, Upanishads or Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future. First of all, there is undoubtedly a Truth one and eternal which we are seeking, from which all other truth derives, by the light of which all other truth finds its right place, explanation and relation to the scheme of knowledge. But precisely for that reason it cannot be shut up in a single trenchant formula, it is not likely to be found in its entirety or in all its bearings in any single philosophy or scripture or uttered altogether and for ever by any one teacher, thinker, prophet or Avatar. Nor has it been wholly found by us if our view of it necessitates the intolerant exclusion of the truth underlying other systems; for when we reject passionately, we mean simply that we cannot appreciate and explain. Secondly, this Truth, though it is one and eternal, expresses itself in Time and through the mind of man; therefore every Scripture must necessarily contain two elements, one temporary, perishable, belonging to the ideas of the period and country in which it was produced, the other eternal and imperishable and applicable in all ages and countries. Moreover, in the statement of the Truth, the actual form given to it, the system and arrangement, the metaphysical and intellectual mould,

the precise expression used must be largely subject to the mutations of Time and cease to have the same force; for the human intellect modifies itself always; continually dividing and putting together it is obliged to shift its divisions continually and to re-arrange its synthesis. What is of entirely permanent value is that which besides being universal has been experienced, lived and seen with a higher than the intellectual vision.

We hold it therefore of small importance to extract from the Gita its exact metaphysical connotation as it was understood by the men of the time,—even if that were accurately possible. That it is not possible, is shown by the divergence of the original commentaries which have been and are still being written upon it; for they all agree in each disagreeing with all the others, each finds in the Gita its own system of metaphysics and trend of religious thought. Nor will even the most painstaking and disinterested scholarship and the most luminous theories of the historical development of Indian philosophy save us from inevitable error. But what we can do with profit is to seek in the Gita for the actual living truths it contains, apart from their metaphysical form, to extract from it what can help us or the world at large and to put it in the most natural and vital form and expression we can find that will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity. If we steep ourselves in the spirit of this great Scripture and, above all, if we have tried to live in that spirit, we may be sure of finding in it as much real truth as we are capable of receiving as well as the spiritual influence and actual help that, personally, we were intended to derive from it. And that is after all what Scriptures were written to give; the rest is academical disputation or theological dogma. Only those Scriptures, religions, philo-

phies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.

The thought of the Gita is not pure Monism although it sees in one unchanging, pure, eternal Self the foundation of all cosmic existence, nor Mayavada although it speaks of the Maya of the three modes of Prakriti omnipresent in the created world, nor is it qualified Monism although it places in the One his eternal supreme Prakriti manifested in the form of the Jiva and lays most stress on dwelling in God rather than dissolution as the supreme state of spiritual consciousness; nor is it Sankhya although it explains the created world by the double principle of Purusha and Prakriti; nor is it Vaishnava Theism although it presents to us Krishna, who is the Avatar of Vishnu according to the Puranas, as the supreme Deity and allows no essential difference nor any actual superiority of the status of the indefinable relationless Brahman over that of this Lord of beings who is the Master of the universe and the Friend of all creatures. Like the earlier spiritual syntheses of the Upanishads, this later synthesis, at once spiritual and intellectual, avoids naturally every such rigid determination as would injure its universal comprehensiveness. Its aim is precisely the opposite to that of the polemical commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme

region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

There have been other syntheses in the long history of Indian thought. We start with the Vedic synthesis of the psychological being of man in its highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods, pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality. The crown of this synthesis was *in the experience* of the Vedic Rishis something divine, transcendent and blissful in whose unity the increasing soul of man and the eternal divine fulness of the cosmic godheads meet perfectly and fulfil themselves. The Upanishads take up this crowning experience of the earlier seers and make it their starting-point for a high and profound synthesis of spiritual knowledge; they draw together into a great harmony all that had been seen and experienced by the inspired and liberated knowers of the Eternal throughout a great and fruitful period of spiritual seeking. The Gita starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and Works, through which the soul of man can directly approach and cast itself into the Eternal. There is yet another, the Tantric,¹ which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita,—for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine

¹ All the Puranic tradition, [it must be remembered, draws the richness of its contents from the Tantra.

scope as the Lila¹ of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the

¹ The cosmic Play.

consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare.

The Gita

FIRST CHAPTER

KURUKSHETRA

धृतराष्ट्र उवाच

एतच्छ्रेष्ठे दृष्टश्रेष्ठे नन्देन वसुधामः ।

मायायाः कर्मकाण्डे विवृतेन मया ॥१॥

1. Dhritarashtra said: On the field of Kurukshetra, the field of the working out of the Dharma, gathered together, eager for battle, what did they, O Sanjaya, my people and the Pandavas?

The teaching of the Gita is given as an episode in an epic history of the Indian people and their war, it must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical issue in the application of ethics and spirituality to human life. A day must surely come when humanity will be made spiritual, moral, ready for the reign of universal peace, transcending the sphere of battle and the narrow and temporary of man as a fighter has to be a legend and a warrior for the sake of spiritual philosophy and religion. The Gita taking

गच्छन्तं ज्ञानं

दृष्ट्वा तु पाण्डवानोत् भूत्वा दुर्योधनाक्षरा ।

आचार्यमुपसंगम्य राजा वसन्तशरोः ॥३॥

2. Sanjaya said. Then the prince Duryodhana, having seen the army of the Pandavas arrayed in battle order, approached his teacher and spoke these words:—

पश्येतां पाण्डुपुत्राणां पाशये महतो वसुध् ।

भूद्वा दृपदपुत्रेण तव शिष्येण भीमना ॥३॥

3. "Behold this mighty host of the sons of Pandu, O Acharya, arrayed by the son of Drupada, thy intelligent disciple.

अथ दुरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

पुष्टकेतुश्चेकितानः काशिराजश्च बोंयवान् ।

पुरजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

युधामन्युश्च विजान्त उत्तमोजाश्च बोंयवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥६॥

4-6 Here in this mighty army are heroes and great bowmen who are equal in battle to Bhima and Arjuna; Yuyudhana, Virata and Drupada

life as it is and not only as it may be in some distant future. puts the question how this aspect and function of life, which is really an aspect and function of human activity in general, can be harmonised with the spiritual existence.

of the great car, Drishtaketu, Chekitana and the valiant prince of Kashi, Purujit and Kuntibhoja, and Shaibya, foremost among men; Yudhamanyu the strong, and Uttamauja the victorious; Subhadra's son (Abhimanyu) and the sons of Draupadi; all of them of great prowess.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सप्तार्थं तान्वदोमि ते ॥७॥

7. On our side also know those who are the most distinguished, O best of the twice-born, the leaders of my army; these I name to thee for thy special notice.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिम्रजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

8-9. Thyself and Bhishma and Karna and Kripa, the victorious in battle, Ashvatthama, Vikarna, and Saumadatti also; and many other heroes have renounced their life for my sake, they are all armed with diverse weapons and missiles and all well-skilled in war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥१०॥

10. Unlimited is this army of ours and it is

marshalled by Bhishma, while the army of theirs is limited, and they depend on Bhima.

अपनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥११॥

11. Therefore all ye standing in your respective divisions in the different fronts of the battle, guard Bhishma."

तस्य सञ्जनयन् ह्ये कुशवृद्धः पितामहः ।

सिंहनादं विनशोर्ध्वः शङ्खं दम्भी प्रतापवान् ॥१२॥

12. Cheering the heart of Duryodhana, the mighty grandsire (Bhishma), the Ancient of the Kurus, resounding the battlefield with a lion's roar, blew his conch.

ततः शङ्खाश्च भेर्यश्च ययवानकपीमुखाः ।

महर्षेवाभ्यह्वयन्त स शब्दस्तुमुलोन्मवत् ॥१३॥

13. Then conchs and kettledrums, tabors and drums and horns, suddenly blared forth, and the clamour became tremendous.

ततः स्वेन ह्येवैर्वृषणे महति रथस्थने स्थितौ ।

माधव पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

14. Then, seated in their great chariot, yoked to white horses, Madhava (Sri Krishna) and the son of Pandu (Arjuna) blew their divine conchs.¹

¹ Arjuna is the fighter in the chariot with the divine Krishna as his charioteer. There are indeed three things in the Gita

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्ख भौमकर्मा वृकोदरः ॥१५॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुषोमश्चिपुष्पको ॥१६॥

15-16. Hrishiksha (Krishna) blew his Panchajanya and Dhananjaya (Arjuna) his Devadatta (god-given); Vrikodara of terrific deeds blew his mighty conch, Paundra; the King Yudhishtira, the son of Kunti, blew Anantavijaya; Nakula and Sahadeva, Sughosha and Manipushpaka.

which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human existence at its roots; they are the divine personality of the Teacher, his characteristic relations with his disciple, and the occasion of his teaching. The teacher is God himself descended into humanity; the disciple is the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense work and struggle the secret purpose of which is unknown to the actors in it, known only to the incarnate Godhead who guides it all from behind the veil of his unfathomable mind of Knowledge; the occasion is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.

(Yudhishthira, Vrikodara, Nakula and Sahadeva are the four brothers of Arjuna.)

काश्यश्च परमेस्वाम शिखण्डी न महारथः ।

धृष्टद्युम्नो विराटश्च सान्धरिदचापरान्वितः ॥१७॥

द्रुपदो द्रौपदेयाश्च सर्वज्ञः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥१८॥

17-18. And Kashya, of the great bow, and Shikhandi, of the great chariot, Dhrishtadyumna and Virata and Satyaki, the unconquered, Drupada, and the sons of Draupadi, O Lord of earth, and Saubhadra, the mighty-armed, on all sides their several conchs blew.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव क्षुब्धो धृम्नादयन् ॥१९॥

19. That tumultuous uproar resounding through earth and sky tore the hearts of the sons of Dhritarashtra.

अथ व्यबस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिष्वजैः ।

प्रवृत्ते शस्त्रसंपाते धनुस्तम्य पाण्डवः ॥२०॥

हृषीकेशं तदा वाक्यमिदमाह महोपते ।

20. Then, beholding the sons of Dhritarashtra standing in battle order, and the flight of missiles having begun, the son of Pandu (Arjuna), whose emblem is an ape, took up his bow and spoke

this word to 'Hrishikesha, O Lord of earth.¹

अर्जुन उवाच

तेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

यावदेतांश्चिरोक्षेप्तुं शोदुःखमान्दमिषान् ।

कर्मणा सह शोदुष्यमस्मिन् रणममुज्जमे ॥२२॥

योऽस्यमानानवेक्षेत् स एवेव न भवततः ।

पार्श्वराष्ट्रियं द्रुपदेवदंष्ट्रं त्रिषन्निगोपिव ॥२३॥

21-23. Arjuna said: O Achyuta (the faultless, the immovable), stay my chariot between the two armies, so that I may view these myriads standing, longing for battle, whom I have to meet in this holiday of fight, and look upon those* who have come here to champion the cause of the evil-minded son of Dhritarashtra.²

•

¹ Arjuna and Krishna, this human and thus divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins, in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is, therefore, not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the friend of the human peoples.

² Arjuna, the nearest friend and chief instrument of Krishna, the divine incarnate, did not perceive that he was an instru-

सञ्जय उवाच

एवमुक्तो हृषीकेशो गूढावेक्षेन भारत ।
 सेनयोरुभयोर्मध्ये खलपित्वा रथोत्तमम् ॥२४॥
 भीष्मद्रोणप्रमुखतः सर्वेयं च महोभिताम् ।
 उवाच पार्थ पश्यतान् सम्पद्यतान् कुरुजित् ॥२५॥

24-25. Sanjaya said: Thus addressed by Guda-kesha (one that has overcome sleep, Arjuna), Hrishikesha, O Bharata, having stayed that best of chariots between the two armies, in front of Bhishma, Drona and all the princes of earth, said, "O Partha, behold these Kurus gathered together."

तत्रापश्यत् स्थितान्पार्थः पितृन्व पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ।
 स्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥

ment and had to confess at last that all the while he did not really know his divine friend. Thus the figure of Krishna becomes, as it were, the symbol of the divine dealings with humanity. Through our egoism and ignorance we are moved, thinking that we are the doers of the work, vaunting of ourselves as the real causes of the result, and that which moves us we see only occasionally as some vague or even some human and earthly fountain of knowledge, aspiration, force, some Principle or Light or Power which we acknowledge and adore without knowing what it is until the occasion arises that forces us to stand arrested before the Veil.

26. Then saw Partha standing upon opposite sides, uncles and grandsires, teachers, mother's brothers, cousins, sons and grandsons, comrades, fathers-in-law, benefactors.

तान्तामीक्ष्य स कोन्तेयः सर्वान् बन्धून्वन्धितान् ।

हृष्या पर्याविष्टो विषीर्दर्शिरमज्जबोत् ॥२७॥

27. Seeing all these kinsmen thus standing arrayed, Kaunteya, invaded by great pity, uttered this in sadness and dejection¹

मर्ज्मन् उवाच

इष्टोयं स्वजनं कुरुषुषुत्सुं समुपस्थितम् ।

सीरन्ति मम गात्राणि मूर्खं च परिभूष्यति ॥२८॥

¹ The Gita starts from action and Arjuna is the man of action and not of knowledge. It is typical of the pragmatic man that it is through his sensations that he awakens to the meaning of his action. It is as he gazes that the revelation of the meaning of a civil and domestic war comes home to him. It is not that he did not know these things before, but he has never realised it all; obsessed by his claims and wrongs and by the duty of the Kshatriya to protect justice and the law and fight and beat down injustice and lawless violence, he has never thought out deeply nor felt it in his heart and in the core of his life. And now it is shown to his vision by the divine Charioteer, placed sensorially before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.

वेपथुश्च शरीरे मे रोमहृदंश्च जायते ।

गान्धीवं संतने हस्तात्स्वयंश्च परिदह्यते ॥२९॥

28-29. Arjuna said: Seeing these my own people, O Krishna, arrayed for battle, my limbs collapse and my mouth is parched, my body shakes and my hair stands on end; Gandiva (Arjuna's bow) slips from my hand, and all my skin seems to be burning.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥३०॥

30. I am not able to stand and my mind seems to be whirling; also I see evil omens, O Keshava.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाह्वये ।

न काङ्क्षे विजयं कृत्वा न च राज्यं सुखानि च ॥३१॥

31. Nor do I see any good in slaying my own people in battle; O Krishna, I desire not victory, nor kingdom, nor pleasures.¹

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

येयामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३२॥

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा घ्नन्ति च ।

आचार्याः पितरः पुत्रास्तमैव च पितामहाः ॥३३॥

¹ The first result is a violent sensational and physical crisis which produces a disgust of the action and its material objects and of life itself. And then comes the cry of the emotions.

मातुलाः स्वयुरा पौत्राः श्यालाः सम्बन्धिनस्तथा ।
 एतां हन्तुमिच्छामि प्लतोऽपि मयसूदन ॥३४॥
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महोदृते ।
 निहत्य धार्तराष्ट्राक्षः का प्रीतिः स्याज्जनानन्दन ॥३५॥

32-35. What is kingdom to us, O Govinda, what enjoyment, what even life? Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches—teachers, fathers, sons, as well as grandsires, mother's brothers, fathers-in-law, grandsons, brothers-in-law, and other kith and kin; these I would not consent to slay, though myself slain, O Madhusudana, even for the kingdom of the three worlds; how then for earth? What pleasures can be ours after killing the sons of Dhritarashtra, O Janardana?

पापमेवाथपेदस्मान्हरवंतानातताविनः ।
 तस्माद्गार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
 स्वजनं हि कथं हत्वा सुविनः स्याम माधव ॥३६॥

36. Sin will take hold of us in slaying them, though they are the aggressors. So it is not fit that we kill the sons of Dhritarashtra, our kinsmen; indeed how may we be happy, O Madhava, killing our own people.¹

¹ The whole thing is a dreadful sin,—for now the moral

यद्यप्येते न पश्यन्ति लोभोपहृतचेतसः ।

कुलक्षयकृतं दोषं मित्रदोहे च पातकम् ॥३७॥

कथं न ज्ञेयमस्माभिः पापादस्माद्विचलितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३८॥

37-38. Although these, with a consciousness clouded with greed, see no guilt in the destruction of the family, no crime in hostility to friends, why should not we have the wisdom to draw back from such a sin, O Janardana, who see the evil in the destruction of the family?

कुलक्षये प्रपश्यन्ति कुलधर्माः सनातनाः ।

एवं नष्टे कुले कृष्णमप्यर्षोऽभिभवत्युन ॥३९॥

39. In the annihilation of the family the eternal traditions of the family are destroyed; in the collapse of traditions, lawlessness overcomes the whole family.

अप्यर्षोऽभिभवत्युन प्रदुष्यन्ति कुलविधयः ।

स्त्रीषु कृष्टासु बालेषु जायते वर्णसंकरः ॥४०॥

40. Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt; women corrupted, O Varshneya, the confusion of the *Varnas* arises.¹

sense awakens to justify the revolt of the sensations and the emotions

¹ *Varna* is usually translated as caste, but the existing caste system in India is a very different thing from the ancient

संकरो नरकार्यं कुलध्वानां कुलस्य च ।

पतन्ति पितरो ह्येषां सुप्तमिन्द्रोदरधिया ॥४१॥

41. This confusion leads to hell the ruiners of the family, and the family, for their ancestors all, deprived of *pinda* (rice offering' and libations.

दोषैरेतैः कुलध्वानां वर्त्मनस्तदाकटे ।

उत्तापयन्ते आनिधर्मः कुलधर्माच्च धातव्या ॥४२॥

42. By these misdeeds of the ruiners of the family leading to the confusion of the orders, the eternal laws of the race and moral law of the family are destroyed.

उत्तापयन्तुलधर्माणां समुद्राणां जवादेव ।

नरके भिषतं जामो भवतीत्यनुश्रुतम् ॥४३॥

43. And men whose family morals are corrupted, O Janardana, live for ever in hell. Thus have we heard.

अहो वन परित्याजं वनं कदाचिन्ना वनम् ।

व्याम्यनुकम्पोमेव हन्तुं स्वजनमुद्यता ॥४४॥

social idea of *Charanvarna*, the four clear-cut orders of the Aryan community, and as no way corresponds with the description of the *Gita*. See Ch. XVIII

Arjuna, in his ignorance, regards the social and moral laws of his time as something absolute and immutable, as a matter of fact, they are temporal and conventional and they cannot serve as a guide in the deeper crisis of life.

44. Alas! we were engaged in committing a great sin, we who were endeavouring to kill our own people through greed of the pleasures of kingship.¹

यदि मामप्रतीकारमशस्य शस्त्रबाणयः ।

घातैराष्ट्रा रणे ह्यमुस्तप्ते क्षेमतरं भवेत् ॥४५॥

45. It is more for my welfare that the sons of Dhritarashtra armed should slay me unarmed and unresisting. (I will not fight.)²

सञ्जय उवाच

एवमुक्त्वाऽर्जुनः सख्ये रघोपस्य उपाविशत् ।

वितुज्य सशरं चापं शोकसन्निभमानसः ॥४६॥

¹ Granted that the aggression came from the other side, but for what should we fight? For the maintenance of family morality, of the social law and the law of the nations? These are the very standards that will be destroyed by this civil war.

² The dejection of Arjuna represents the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected. We must acknowledge Kurukshetra: we must submit to the law of Life by Death before we can find our way to the Life Immortal: we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

46. Sanjaya said: Having thus spoken on the battlefield, Arjuna sank down on the seat of the chariot, casting down the divine bow and the inexhaustible quiver (given to him by the gods for that tremendous hour), his spirit overwhelmed with sorrow.

SECOND CHAPTER

I. THE CREED OF THE ARYAN FIGHTER

तच्छ्रुत्वा उवाच

तं तथा कृपयाविष्टमधुगूर्णाकुलेक्षणम् ।

विदीर्यमग्निरं वाचमुवाच मधुगूरुनः ॥१॥

1. Sanjaya said: To him thus by pity invaded, his eyes full and distressed with tears, his heart overcome by depression and discouragement, Madhusudana spoke these words.¹

धीमता उवाच

कृपया वाचनमिदं विनये तमुपस्थितम् ।

अवाप्यंमुदमन्मथर्वज्योतिरन्मथर्वनः ॥२॥

2. The Blessed Lord said: Whence has come to thee this dejection, this stain and darkness of the soul, in the hour of difficulty and peril, O

¹ Aryana's pity is a form of self-indulgence; it is the physical shrinking of the nerves from the act of slaughter, the emotional shrinking of the heart from the destruction of the Dharma-kritas because they are one's "own" people, and without them life will be empty.

Arjuna? This is not the way cherished by the Aryan man; this mood came not from heaven nor can it lead to heaven, and on earth it is the forfeiting of glory.¹

कलम्यं मा एव गमः पार्थ नैतत्त्वय्युपपद्यते ।

धृष्टं हृदयदोषं स्वयं स्वयमेवेतिष्ठ परन्तप ॥३॥

3. Fall not from the virility of the fighter and the hero, O Partha! it is not fitting in thee. Shake off this paltry faint-heartedness! Stand up, Parantapa (Scourge of the foes)!²

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इयुभिः प्रतिपोक्यामि वृत्राहं विमुक्तम् ॥४॥

4. Arjuna said: How, O Madhusudana, shall I strike Bhishma and Drona with weapons in battle, they who are worthy of worship, O Slayer of foes!

¹ This question shows that Arjuna's pity is not the god-like compassion mentioned later on in the Gita, but a deviation from his heroic qualities.

² Such weakness may well be beneficial to men of a lower grade of development, because otherwise they will be hard and cruel. But Arjuna, the developed Aryan man, must not suffer the sudden amazement of his heart and senses, the clouding of his reason and the downfall of his will to betray him into the casting away of his divine weapon and the refusal of his God-given work.

गुरुनहत्वा हि महानुभावान्
 ध्येयो भोक्तुं भैक्ष्यमप्यहं लोके ।
 हत्वायंकामास्तु गुरुनिहंव
 भुञ्जीय भोगान् रथिप्रदिग्धान् ॥५॥

5. Better in this world to live even on alms than to slay these high-souled Gurus. Slay these Gurus, I should taste of blood-stained enjoyments even in this world.

न चैतद्विद्यः कतरन्नो परीषो
 यदा जयेव यदि वा नो जयेयुः ।
 यानिह हत्वा न जिजीविषाम-
 स्तोऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

6. Nor do I know which for us is better, if we conquer them or they conquer us,—before stand the Dbritarashtrians whom having slain we should not care to live.¹

¹ It is a mistake to interpret the Gita from the standpoint of the mentality of today and force it to teach us the interested performance of duty as the highest and all-sufficient law. For the whole point of the teaching, that in which it arises, that which compels the disciple to seek Teacher, is an inextricable clash of the various concepts of duty ending in the collapse of the whole useful intellect and moral edifice erected by the human mind. The Gita does not teach the disinterested performance of duties, the following of the divine life, the abandonment of all *dharma*

हार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसमूचेता ।

पच्छेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शशि मां त्वा प्रपन्नम् ॥३॥

7. It is poorness of spirit that has smitten away from me my (true heroic) nature; my whole consciousness is bewildered in its view of right and wrong. I ask thee which may be the better—that tell me decisively. I take refuge as a disciple with thee; enlighten me.¹

न हि प्रपश्यामि समापनुदाद्

यच्छोकमुच्छोषयमिन्द्रियानाम् ।

अवाप्त्य भूमावसपत्नमुडं

राज्यं सुराणामपि पापिपत्यम् ॥४॥

8. I see not what shall thrust from me the sorrow that dries up the senses, even if I should attain rich and unrivalled kingdom on earth or even the sovereignty of the gods.

broodharman, taking refuge in the Supreme alone and becoming an instrument of the fulfilment of the divine will in the world.

¹ Arjuna is the man of action and not a thinker. The nature of the crisis he undergoes is that he can nowhere find the *dharma* or valid law of action. That for a man of action is the worst possible crisis.

Vedantic philosophy and the social idea of duty and honour which formed the ethical basis of Aryan Society.)

न स्वेवाहं जातु नास न म्यं नेमे जनाधिपः ।

न चैव न नविष्यामः सर्वे वयमतः परम् ॥१२॥

12. It is not true that at any time I was not, nor thou, nor these kings of men; nor is it true that any of us shall ever cease to be hereafter.¹

देहिनोऽस्मिन् यथा देहे कोमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धोरस्तत्र न मुह्यति ॥१३॥

13. As the soul passes physically through childhood and youth and age, so it passes on to the changing of the body. The self-composed man does not allow himself to be disturbed and blinded by this.²

¹ The sorrow for the bodily death of friends and kindred is a grief to which wisdom and the true knowledge of life lend no sanction. The Enlightened man does not mourn either for the living or the dead, for he knows that suffering and death are merely incidents in the history of the soul. The soul, not the body, is the reality.

² Human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for immortality.

16. That which really is, cannot go out of existence, just as that which is non-existent cannot come into being. The end of this opposition of 'is' and 'is not' has been perceived by the seer of essential truths.¹

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

17. Know that to be imperishable by which all this is extended. Who can slay the immortal spirit?

अमयन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽयमेव स तस्माद्युद्धमस्य भारत ॥१८॥

18. Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं यश्चेनं मन्यते हतम् ।

उभौ तौ न विजानीनौ नायं हन्ति न हन्यते ॥१९॥

19. He who regards this (the soul) as a slayer, and he who thinks it is slain, both of them fail to perceive the truth. It does not slay, nor is it slain.

¹ The soul is and cannot cease to be, though it may change the forms through which it appears.

न जायते म्रियते वा वदायि-

घायं भूत्वा भविता वा न भूयः ।

अजो नित्यः सार्वभौत्यं पुराणो

न हन्यते हन्यमाने शरीरे ॥२०॥

20. This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body.

देवाविनाशिनं नित्यं य एवमब्रवीत्पुनः ।

कथं स पुनः पापं न घातयति हन्ति कम् ॥२१॥

21. Who knows it as immortal eternal imperishable spiritual existence, how can that man slay, O Partha, or cause to be slain?¹

आकांक्षि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीरानि विहाय जीर्णा-

भूतानि संयाति नवानि देहे ॥२२॥

22. The embodied soul casts away old and takes up new bodies as a man changes worn-out raiment for new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्मार्ता न शोषयति मारुतः ॥२३॥

¹ There is no such thing as death, for it is the body that dies and the body is not the man.

23. Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry.

अस्तेष्टोऽयमस्त्राहोऽयमस्तेष्टोऽजोऽयं एव च ।

नित्यः सर्वगतः रसाशुस्वलोऽयं तन्मात्रतः ॥२४॥

24. It is uncleavable, it is incombustible, it can neither be drenched nor dried. Eternally stable, immobile, all-pervading, it is for ever and for ever.

अव्यक्तोऽयमचिन्तोऽयमविरूपोऽयमुच्यते ।

तस्मादेवं विदिष्वैनं नानुशोचिषुमर्हसि ॥२५॥

25. It is unmanifest, it is unthinkable, it is immutable, so it is described (by the Srutis); therefore knowing it as such, thou shouldst not grieve.¹

अयं चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचिषुमर्हसि ॥२६॥

26. Even if thou thinkest of it (the self) as being constantly subject to birth and death, still, O mighty-armed, thou shouldst not grieve.

¹ Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

जातस्य हि भूयो मृत्युर्भूव जन्म मृतस्य च ।
तस्मादपरिहार्येयं न त्व शोचिदुग्रहं हि ॥२७॥

27. For certain is death for the born, and certain is birth for the dead, therefore what is inevitable ought not to be a cause of thy sorrow.¹

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का शोचिरेवता ॥२८॥

28. Beings are unmanifest in the beginning, manifest in the middle, O Bharata, unmanifest likewise are they in disintegration. What is there to be grieved at?²

¹ Constant subjection to birth and death is an inevitable circumstance of the soul's manifestation

² The birth of the soul is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick bed or the battlefield, is the most ignorant of nervous clamour. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life.

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूवति तथैव चान्यः ।

आश्चर्यवच्चिन्तयन्मन्यः शृणोति

धृत्वाऽप्येनं वेद न चैव कश्चित् ॥२९॥

29. One sees it as a mystery or one speaks of it or hears of it as a mystery, none knows it.¹

देहो नित्यमवय्वोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचिषुमर्हसि ॥३०॥

30. This dweller in the body of everyone is eternal and indestructible, O Bharata; therefore thou shouldst not grieve for any creature.²

स्वयमर्थमपि चादेश्य न विकम्पिषुमर्हसि ।

धर्माद्वि मुदाच्छ्रेयोऽन्यत्कत्रिष्यस्य न विप्रते ॥३१॥

31. Further, looking to thine own law of action thou shouldst not tremble; there is no

¹ The Absolute can be known only by identification with it through spiritual experience.

² One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting places, with all the circumstances of life happy or unhappy as the means of our progress and battle and victory and with Immortality as the home to which the soul travels.

greater good for the Kshatriya than righteous battle.¹

यदुच्छया धोषपन्नं स्वर्गद्वारमपावृतम् ।

मुनिनः क्षत्रियाः पार्थ सभन्ते युद्धमीदृशम् ॥३२॥

32. When such a battle comes to them of itself like the open gate of heaven, happy are the Kshatriyas then.

अथ चेह्वमिमं धर्मं संश्रामं न करिष्यति ।

ततः स्वयमे कोतिं च हित्वा पापमवाप्स्यति ॥३३॥

33. But if thou dost not this battle for the right, then hast thou abandoned thy duty and virtue and thy glory, and sin shall be thy portion.²

¹ This world, this manifestation of the Self in the material universe, is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development. It is a world of mutual help and struggle; not a serene and peaceful gliding through easy joys is the progress it allows us, but every step has to be gained by heroic effort and through a clash of opposing forces. Those who take up the inner and the outer struggle even to the most physical clash of all, that of war, are the Kshatriyas, the mighty men.

² There is continually a struggle between right and wrong: justice and injustice, the force that protects and the force that violates and oppresses, and when this has once been brought to the issue of physical strife, the champion and

प्रसीतिं पाति भूतादि न वदित्यन्ति तेऽप्ययम् ।
तथापि न च प्रसीतिमोक्षानि विदुः ॥३४॥

34. Besides, men will recount thy perpetual disgrace, and to one in noble station, dishonour is worse than death.

भयादङ्गादुत्तरं संघमे त्वं महारथाः ।
येषां च त्वं बहून्मनो भूया मामपि साधवम् ॥३५॥

35. The mighty men will think thee fled from the battle through fear, and thou, that wast highly esteemed by them, wilt allow a smirch to fall on thy honour.

अशास्त्रवादाश्च बहून्वदित्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नृ निम् ॥३६॥

36. Many unseemly words will be spoken by thy enemies, slandering thy strength; what is worse grief than that?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महोम् ।
तस्मादुत्तिष्ठ कीर्त्तये युद्धाय कृतनिश्चयः ॥३७॥

37. Slain thou shalt win Heaven, victorious

standard-bearer of the Right must not shake and tremble at the violent and terrible nature of the work he has to do. His virtue and his duty lie in battle and not in abstention from battle; it is not slaughter, but non-slaying which would here be the sin.

thou shalt enjoy the earth; therefore arise. O
son of Kunti, resolved upon battle.¹

मुमुक्षुःस्ये सद्ये कृत्वा माभिलष्यो जयाशयो ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

38. Make grief and happiness, loss and gain,
victory and defeat equal to thy soul and then turn
to battle; so thou shalt not incur sin.²

II. THE YOGA OF THE INTELLIGENT WILL

एषा तेजिषहिता सादृष्ट्ये बुद्धिर्बोधे त्विमा भूम् ।
बुद्ध्या युक्तो यथा पार्थ स्वयंराज प्रह्लादसि ॥३९॥

39. Such is the intelligence (the intelligent
knowledge of things and will) declared to thee in

¹ Indian ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. This, says Krishna in effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Hence the next verse.

² Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results, look only at the cause you must serve and the work that, by divine command, "so thou shalt do."

the Sankhya, hear now this in the Yoga, for if thou art in Yoga by this intelligence, O son of Pritha, thou shalt cast away the bondage of works.¹

नेहाभिव्यक्ताशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य वाप्येते महतो भयात् ॥४०॥

40. On this path no effort is lost, no obstacle prevails; even a little of this dharma delivers from the great fear.²

व्यवसायात्मिका बुद्धिरेकेह बुद्धिर्नन्दन ।

बहुसाता ह्यनन्ताश्च बुद्धयोज्यवसायिनाम् ॥४१॥

41. The fixed and resolute intelligence is one and homogeneous, O joy of the Kurus; many-

¹ The Teacher has given some metaphysical ideas according to the Vedantic Sankhya which formed the basis of the ancient Aryan ideal of conduct; now he turns to a deeper spiritual solution, to the system of Yoga as preached in the Gita. It is in fact primarily a practical system of Yoga that the Gita teaches and it brings in metaphysical ideas only as explanatory of its practical system.

² Arjuna is seized with the great fear which besieges humanity, its fear of sin and suffering, now and hereafter, its fear in a world of whose nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga, says the Divine Teacher to him, will deliver you from the great fear.

44. The intelligence of those who are misled by that (flowery word), and cling to enjoyment and lordship, is not established in the self with concentrated fixity.¹

अंगुष्ठाविषया चेदा निरंगुष्ठो भवार्जुन ।

निर्दुन्दु नित्यसाधक्यो निर्वोपशेम आत्मवान् ॥४५॥

45. The action of the three *gunas* is the subject matter of the Veda; but do thou become free from the triple *guna*, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.²

¹ It is the ignorant who worship the gods, not knowing whom they are worshipping (ignorantly) in these divine forms; for they are worshipping, though in ignorance, the One, the Lord, the only Deva, and it is He who accepts their offering. To that Lord must the sacrifice be offered, the true sacrifice of all the Life's energies and activities, with devotion, without desire, for His sake and for the welfare of the people. It is because the Vedavada obscures this truth and with its tangle of ritual ties man down to the action of the three *gunas* that it has to be severely censured and put roughly aside; but its central idea is not destroyed; transfigured and uplifted, it is turned into a most important part of the true spiritual experience and of the method of liberation.

² The Veda is the knowledge of the Divine, the Eternal; but it is the knowledge of him in the workings of Prakriti, in the workings of the three *gunas*, first qualities or modes of

यावानर्थं उदपाने सर्वतः सप्तशोदके ।

तावान्सर्वेषु येषु बाह्यस्य विज्ञाने ॥४६॥

46. As much use as there is in a well with water in flood on every side, so much is there in

Nature. This Brahman or Divine in the workings of Nature is born, as we may say, out of the Akshara, the immutable Purusha, the Self who stands above all the modes or qualities or workings of Nature. The Brahman is one but self-displayed in two aspects, the immutable Being and the creator and originator of works in the mutable becoming, *Atman, sarvabhutam*; it is the immobile omnipresent Soul of things and it is the spiritual principle of the mobile working of things, *Purusha poised in himself and purusha active in Prakriti*; it is *akshara* and *akara*. In both these aspects the Divine Being, *Purushottama*, manifests himself in the universe; the immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahma*; from that proceeds His manifestation in the qualities of *Prakriti* and their universal workings. Men, in their ignorance, love themselves in the workings of Nature, of her three *gunas*; they have to find their inner poise in the Akshara, the silent, immobile, immutable Self, and from that they can rise to the poise of the *Purushottama*, attaining likeness to him, and act like him divinely in the world as an instrument of his will, while never losing their stable foundation in the peace and silence of the immutable Self. That is the state of the liberated man as envisaged by the *Gita*. What gettings and havings has the free soul? Once we are possessed of the Self, we are in possession of all things. And yet the liberated

all the Vedas for the Brahmin who
ledge.¹

कर्मण्येवाधिकारस्ते मा कलेष्टु कदाचन
मा कर्मकलहेतुर्भूषा ते सङ्गोऽस्त्यकर्मणि

47. Thou hast a right to action;
action, never to its fruits; let not the
works be thy motive, neither let the
any attachment to inactivity.²

man does not cease from action. There is the
power of the Gita that having affirmed this at
this superiority to Nature, the emptiness of all
rules ordinarily the action of Nature for the b
it is still able to vindicate for it, to enjoin on it c
tinuance of works and thus avoid the great d
merely quiescent and ascetic philosophies,—the
which we find them today attempting to escape.

¹ The Vedas and the Upanishads are unnecess.
man who has knowledge by direct spiritual experie
they are even a stumbling block, for the letter of
—perhaps because of its conflict of texts and its va
mutually dissentient interpretations—bewilders the
standing, which can only find certainty and concent
the light within. See v. 42, 53.

² The whole range of human work. —
the God-knowledge.

योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

48. Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga.¹

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

49. Works are far inferior to Yoga of the intelligence, O Dhananjaya; desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities.

बुद्धिबुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

50. One whose intelligence has attained to unity, casts away from him even here in this

¹ It is because of wrong intelligence that man has hope and fear, wrath and grief and transient joy; otherwise works are possible with a perfect serenity and freedom. Therefore it is the Yoga of the Buddhi, the intelligence, that is first enjoined on Arjuna. To act with right intelligence and, therefore, a right will, fixed in the One, aware of the one self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our superficial mental self, is the Yoga of the intelligent will.

world of dualities both good and evil doing; therefore strive to be in Yoga skill in works.¹

कर्मैवं बुद्धिपूर्णा हि धर्म एतन्वा मनो
जन्मद्वन्द्वविनिर्मुक्ता. परं पराङ्मन्यनामयम् ॥

51. The sages who have united their action and will with the Divine renounce the action yields and, liberated from the whorl of birth, they reach the status beyond.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य धृतस्य च ॥५१॥

52. When thy intelligence shall cross the whorl of delusion, then shalt thou be indifferent to Scripture heard or that which thou hast yet to hear.

धृतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावबला बुद्धिस्तदा योगमवाप्स्यसि ॥५२॥

53. When thy intelligence which is :

¹ For he rises to a higher law beyond good and evil, in the liberty of self-knowledge. Action done in Yoga is only the highest but the

by the Sruti, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga.¹

अर्जुन उवाच

स्थितप्रज्ञस्य का भावाः समाधिस्थस्य केशव ।

स्थितधोः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

54. Arjuna said: What is the sign of the man in Samadhi whose intelligence is firmly fixed in wisdom? How does the sage of settled understanding speak, how sit, how walk?²

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्धार्यं मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्ततोऽप्यते ॥५५॥

55. The Blessed Lord said: When a man expels, O Partha, all desires from the mind, and

¹ Sruti is a general term for the Vedas and the Upanishads. In a subsequent passage the knowledge of the knower is described as passing beyond the range of Veda and Upanishad (VI-44). At the same time the Gita does not treat such important parts of the Aryan Culture in a spirit of mere negation and repudiation.

² Arjuna, voicing the average human mind, asks for some outward, physical, practically discernible sign of Samadhi. But no such signs can be given. Equality is the great stamp of the liberated soul and of that equality even the most discernible signs are still subjective.

is satisfied in the self by the self, then is called stable in intelligence.

दुःखेष्वनुजितमना दुःखं विनामयुः ।
बोद्धव्यमयमोक्षः स्थितयोर्विदुष्वने ॥५६॥

56. He whose mind is undisturbed in the midst of sorrows and amid pleasures is free from desire, from whom liking and fear and wrath have passed away, is the sage of settled understanding.

यः सर्वत्रानभिनिहेतस्तत्याप्य दुःखानुभवं ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

57. Who in all things is without affection though visited by this good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in wisdom.

यदा सहरते चायं कूर्पोऽज्ञानोव सर्वतः ।
इन्द्रियाण्येन्द्रियावैभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

58. Who draws away the senses from the objects of sense, as the tortoise draws in his limbs into the shell, his intelligence sits firmly founded in wisdom.¹

¹ The first movement must be obviously to get rid of desire which is the whole root of the evil and suffering; and in order to get rid of desire we must put an end to the cause of desire, the rushing out of the senses to seize and enjoy their objects. We must draw them back when they are inclined thus to rush.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तन्ते ॥५९॥

59. If one abstains from food, the objects of sense cease to affect, but the affection itself of the sense, the *rasa*, remains; the *rasa* also ceases when the Supreme is seen.¹

यततो ह्यपि कीन्तेषु पुंस्यस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसन्नं मनः ॥६०॥

60. Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses, O son of Kuntī.

तानि सर्वाणि संयम्य युक्त आसीत भक्तवत् ।

यशो हि यत्स्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

61. Having brought all the senses under control, he must sit firm in Yoga, wholly given up

out, draw them away from their objects into their source, quiescent in the mind, the mind quiescent in the intelligence, the intelligence quiescent in the soul and its self-knowledge, observing the action of Nature, but not subject to it, not desiring anything that the objective life can give.

¹ *Rasa* is the pleasure of the sense in the object, the liking and disliking,—for *rasa* has two sides: the soul must be capable of enduring the physical contact without suffering inwardly any sensuous reaction. Sri Krishna does not teach external asceticism, but an inner withdrawal, a renunciation of desire. (See sl. 64).

to Me; for whose senses are mastered, of him the intelligence is firmly established (in its proper seat).¹

ध्यायतो विषयान्मुक्तः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्त्रयोऽभिजायते ॥६२॥

62. In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment comes desire; from desire anger.

त्रयोधा भवति संमोहः संमोहात्स्मृतिविग्रहः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

63. Anger leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed; from destruction of intelligence he perishes.²

¹ Nothing is more common than the advice to control the senses, but it cannot be done perfectly by the act of the intelligence itself, by a merely mental self-discipline; it can only be done by Yoga with something which is higher than itself and in which calm and self-mastery are inherent. And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole self to the Divine, "to Me", says Krishna, *Yuktas anta matpara*—three words which contain in seed the whole gist of the highest secret yet to be developed in the Gita.

² By passion the soul is obscured, the intelligence and will forget to see and be seated in the calm observing soul, there

रागद्वेषविषयकेषु विषयानिनिर्देयान् ।
 आत्मवार्धविषेयाभ्यां प्रगादन्निमग्नानि ॥६४॥
 प्रगारे नर्तदुःखानां हानिरस्योपप्रापये ।
 प्रगप्रवेगो ह्यसौ बुद्धिः सर्वविकल्पे ॥६५॥

64-65. It is by ranging over the objects with
 the senses, but with senses subject to the self,
 freed from liking and disliking, that one gets into
 large and sweet clearness of soul and tem-
 perament in which passion and grief find no
 place, the intelligence of such a man is rapidly
 established (in its proper seat) '

बहिष्कृत्य बुद्धिस्तुल्यस्य न बाधस्तुल्य बाधतः ।
 ————— अविनाशस्तुल्यं न बाधस्तुल्यं ॥६६॥

इन्द्रियाणां हि बन्धो धामनोऽनुश्रियोयते ।
तस्य हरति प्रज्ञां वायुर्वाग्भियाम्बुनि ॥६७॥

67. Such of the roving senses as follows, that carries away the understanding as the winds carry away a ship on

तस्माद्यस्य महाबाहो निगूहोत्तानि सर्वशः ।
इन्द्रियाणोन्निवार्यध्यानाय प्रज्ञा प्रतिष्ठिता

68. Therefore, O mighty-armed, utterly restrained the excitement by their objects, his intelligence founded in calm self-knowledge.

या निद्रा सर्वभूतानां तस्या जाग्रति र
यस्या जाग्रति भूतानि सा निद्रा पश्य

69. That (higher being) which is a night, is to the self-mastering (his luminous day of true being power); the life of the dualities their waking (their day, the their bright condition of active troubled sleep and darkness c

आपूर्वमाणमवलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमवाप्नोति न काम-

कामो ॥७०॥

70. He attains peace, into whom all desires enter as waters into the sea (an ocean of wide being and consciousness) which is ever being filled, yet ever motionless—not he who (like troubled and muddy waters) is disturbed by every little inrush of desire.

विहाय कामाण्यः सर्वान्पुण्यञ्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥

71. Who abandons all desires and lives and acts free from longing, who has no "I" or "mine" (who has extinguished his individual ego in the One and lives in that unity), he attains to the great peace.

एषा ब्राह्मी स्थितिः पापं नैवा प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमश्नुति ॥७२॥

72. This is *brahmi sthiti* (firm standing in the Brahman), O son of Pritha. Having attained thereto one is not bewildered; fixed in that status at his end, one can attain to extinction in the Brahman.¹

¹ Nirvana is not the negative self-annihilation of the Buddhists, but the great immergence of the separate personal self

इति भीष्मपश्यन्पुनरागुनिरगु ब्रह्मविद्यायां योगशास्त्रे
भीष्मपादोऽर्जुनसंवादे साङ्ख्ययोगो नाम त्रिंशोऽध्यायः ।

into the vast reality of the one infinite impersonal Existence. Throughout the first six chapters the Gita quietly substitutes the still immutable Brahman of the Vedantins, the One without a second immanent in all cosmos, for the still immutable but multiple Purusha of the Sankhyas. It accepts throughout these chapters knowledge and realisation of the Brahman as the most important, the indispensable means of liberation, even while it insists on desireless works as an essential part of knowledge. Such, subtly unifying Sankhya, Yoga and Vedanta, is the first foundation of the teaching of the Gita. It is far from being all, but it is the first indispensable practical unity of knowledge and works with a hint already of the third crowning intensest element in the soul's completeness, divine love and devotion.

THIRD CHAPTER

WORKS AND SACRIFICE

अर्जुन उवाच

व्यापसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

1. Arjuna said: If thou holdest the intelligence to be greater than works, O Janardana, why then dost thou, O Keshava, appoint me to a terrible work?¹

भ्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

2. Thou seemest to bewilder my intelligence with a confused and mingled speech; tell me then decisively that one thing by which I may attain to my soul's weal.

¹ Arjuna is not unfamiliar with the current teaching which points man to the path of knowledge and to the renunciation of life and works as his way of perfection. Krishna seems quite to admit the orthodox Sankhya doctrine when he says that works are far inferior to the Yoga of the intelligence (II-49). And yet works are insisted upon as part of the Yoga.

इति धीमद्भगवद्गीतागुरुनिर्गुणं ब्रह्मविद्यायां
श्रीकृष्णार्जुनसंवादे सात्त्विकयोगो नाम त्रितीयोऽध्यायः

into the vast reality of the one infinite impersonal Brahman. Throughout the first six chapters the Gita quietly presents the still immutable Brahman of the Vedantins without a second immanent in all cosmos, for the mutable but multiple Purusha of the Sankhyas. Throughout these chapters knowledge and realization of Brahman as the most important, the indispensable part of knowledge. Such, subtly unifying Sankhya and Vedanta, is the first foundation of the great Gita. It is far from being all, but it is the first in the practical unity of knowledge and works with a high, the third crowning intensest element in the soul's continuous divine love and devotion.

न हि कश्चित्क्षणमपि जानु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म तवः प्रकृतिजैर्गुणैः ॥५॥

5. For none stands even for a moment not doing work, everyone is made to do action helplessly by the modes born of Prakriti.¹

कर्मणिषाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियाणीन्विशूढात्मा मिथ्याचारः स उच्यते ॥६॥

6. Who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, such a man has bewildered himself with false notions of self-discipline.²

them. That, and not cessation of the work of Prakriti, is really meant by the soul's *naiskarmya*.

The Sankhya teaches that as the intelligence of the man the activities of Nature, is entangled in egoism the giving up of life and works is a necessary circumstance and an indispensable last to liberation. This objection of a cur- immediately anticipates No, he says, far from being indispensable, is not even

does not mean a hypocrite. How is a man on himself so severe and complete a man and deluded, *avidya*, and his ulated method of self-discipline, is a

श्रीभगवानुवाच

लोकेऽस्मिद्विविधा निष्ठा पुरा श्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यपातां कर्मयोगेन योगिनाम् ॥३॥

3. The Blessed Lord said: In this world twofold is the self-application of the soul (by which it enters into the Brahmic condition), as I before said, O sinless one: that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works.¹

न कर्मणामनारम्भात्प्रेत्यर्थं पुरुषोऽनृते ।

न च सत्यमनारब्धं तिष्ठि समधिगच्छति ॥४॥

4. Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection (to *siddhi*, the accomplishment of the aims of his self-discipline by Yoga).²

¹ The whole object of the first six chapters of the Gita is to synthesise in a large frame of Vedantic truth the two methods, ordinarily supposed to be diverse and even opposite. Krishna begins by showing that the renunciation of the Sankhyas, the physical renunciation, *Sannyasa*, is neither the only way, nor at all the better way.

² *Nāstikkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha, has to attain; for it is *Prakriti* which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of *Prakriti*, but not affected

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशाः कर्म सर्वं प्रकृतिजैर्गुणैः ॥५॥

5. For none stands even for a moment not doing work, everyone is made to do action helplessly by the modes born of Prakriti.¹

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियाण्यन्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

6. Who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, such a man has bewildered himself with false notions of self-discipline.²

by them. That, and not cessation of the work of Prakriti, is what is really meant by the soul's *naishkarmya*.

¹ The Sankhya teaches that as the intelligence of the man who engages in the activities of Nature, is entangled in egoism and ignorance, the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible.

² *Mithyachara* does not mean a hypocrite. How is a man a hypocrite who inflicts on himself so severe and complete a privation? He is mistaken and deluded, *vimudhatma*, and his *achara*, his formally regulated method of self-discipline, is a false and vain method.

यसिचन्द्रियानि मनसा नियम्यारभते
कर्मोन्निवृत्तः कर्मयोगमात्मनः स विदितः

7. He who controlling the sense
O Arjuna, without attachment en-
organs of action in Yoga of action

नियतं कुरु कर्म त्वं कर्म ज्यापो ह्यकर्म
शरीरयात्रादिव च ते न प्रसिद्धपदैकर्म

8. Do thou do controlled action,
greater than inaction; even the ma-
thy physical life cannot be effect
action.¹

यत्तार्वाकर्मबोध्यत्र लोकोज्यं कर्मबन्धनः ।
तदर्थं कर्म कोन्तेषु मुक्ततद्गः समाचर ॥९॥

¹ Knowledge does not mean renunciation of work
equality and non-attachment to desire and the object
and it means the poise of the intelligent will in the
and high-lifted above the lower instrumentation
and controlling the works of the mind and the senses
in the power of self-knowledge and the pure object
delight of spiritual realisation, *niyatam karma*.

² Krishna has said that knowledge, intelligence, is
than works, but he did not mean that inaction is great
action. *Niyatam karma* does not mean *nityakarma*, the
works of sacrifice, ceremonial and the daily —
Not formal work —

9. By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practice works, O son of Kuntī, becoming free from all attachment.¹

महयज्ञ इमाः सुतेषां पुत्रोपाय प्रजापति ।

अनेन प्रमदित्यप्यनेन बोद्धव्यमयमप्यहम् ॥१०॥

10. With sacrifice the Lord of creatures of old created creatures and said: By this shall you bring forth (fruits or offspring), let this be your milker of desires.²

देवाग्रजवसानेन मे देवा वाचयन्तु मः ।

यत्तदा वाचयन्तः भवेत् वाचनामप्यहम् ॥११॥

11. Foster by this the gods and let the gods

¹ How, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action? By doing all works with sacrifice as the only object.

² All being and all action of Prakṛti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. All life, all world-existence is the sacrifice offered by Nature to the Puruṣha. So long as we are dominated by the ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

foster you; fostering each other, you shall to the supreme good.¹

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्देतान्प्रदार्पेभ्यो वो भुङ्क्षते स्तेन एव सः ॥१२॥

12. Fostered by sacrifice the gods shall you desired enjoyments; who enjoys their enjoyments and has not given to them, he thief.

यज्ञिष्यामिन्नः गतो ब्रह्मसौ सर्वकिल्बिषः ।

भुङ्क्षते ते त्वयं वास मे यज्ञस्वात्मकारणत्वात् ॥१३॥

13. The good who eat what is left from sacrifice, are released from all sin; but evil

¹ The Gita dwells on the ancient Indian system and idea of sacrifice as an interchange between gods and men,--a system and idea which have long been practically obsolete in themselves and are no longer real to the general human mind, but find here a sense so entirely subtle, figurative and symbolic given to the word "sacrifice" and the conception of the gods is so little local or mythological, so entirely cosmic and philosophical that we can easily accept both as expressive of a practical fact of psychology and general law of Nature. We apply them to the modern conception of interchange between life and life and of ethical sacrifice and self-giving as to which and deepen these and cast over them a more spiritual aspect in the light of a profounder and more far-reaching Truth.

they and enjoy sin who cook (the food) for their own sake.¹

अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

कर्म ब्रह्मोद्भव विद्मि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

14-15. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is 'the all-pervading Brahman established in the sacrifice.'²

¹ The good man subordinates his desires, becomes satisfied with sacrifice as the law of life and works and is content with whatever remains over from sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world-life.

² Purushottama, the Divine Being, manifests himself in the universe in two aspects, the immutable, Akshara and the mutable, Kshara (see II-45); the immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahma*; from that proceeds His manifestation in the qualities of Prakriti and their universal workings; from the Purusha in Prakriti, from this Brahman with qualities, proceed all the works of the universal energy, Karma, in man and in all existences; from that work proceeds the principle of sacrifice. Even the material interchange between gods and men proceeds upon this prin-

एवं प्रवर्तितं चकं नानुवर्तयतीह यः ।
अथावृत्तिविषयामो मोघं पार्थ स जीवति ॥१६॥

16. He who follows not here the whole set in movement, evil is his being, sensual delight, in vain, O Partha, that man li-

यस्त्वात्मरतिरेव स्यादात्मतुष्टाव मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

17. But the man whose delight is in the and who is satisfied with enjoyment of the and in the Self he is content, for him there ex no work that needs to be done.†

ciple, as typified in the dependence of rain and its product for on this working and on them the physical birth of creature For all the working of Prakriti is in its true nature a sacrifice *yajna*, with the Divine Being as the enjoyer of all energisms and works and sacrifice and the great Lord of all existences (5-29); and to know this Divine all-pervading and established in sacrifice is the true, the Vedic knowledge.

† The ignorant man does not see that Nature is not at all concerned with satisfying him, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain.

† Here are the two ideals, Vedist and Vedantist, standing as if in all their sharp original separation and opposition—the

नर तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिद्वैश्वपाथयः ॥१८॥

18. He has no object here to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.

समादत्तवतः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्मम परमाप्नोति पूरकः ॥१९॥

19. Therefore without attachment¹ perform ever the work that is to be done (done for the

ideal of action and enjoyment acquired by sacrifice and the ideal of the liberated man, who independent in the Spirit, has nothing to do with enjoyment or works. The next verses create a ground for the reconciliation between the two extremes; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to gain by inaction, and it is not at all for any personal object that he has to make his choice.

¹ It is true that works and sacrifice² are a means of arriving at the highest good, but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life; that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest.

sake of the world, *lokasangraha*, as is made clear immediately afterward); for by doing work without attachment man attains to the highest.

कर्मणैव हि सतिद्विषास्थिता जनकादयः ।

सोऽसंगमहमेवापि सपश्यन्कर्मवृत्तिं ॥२०॥

20. It was even by works that Janaka and the rest attained to perfection. Thou shouldst do works regarding also the holding together of the peoples.¹

यच्छास्यति धेनोऽनन्तमेवरो जवः ।

त यन्मयां कुरुते लोकास्तानुवर्तते ॥२१॥

21. Whatsoever the Best² doeth, that the lower kind of man puts into practice; the standard he creates, the people follows.

¹ There are few more important passages in the Gita than these seven (20-26) striking couplets. But let us clearly understand that it is not the rule of a large moral and intellectual altruism which is here announced, but that of a spiritual unity with God and with this world of beings who dwell in Him and in whom He dwells. It is not an injunction to subordinate the individual to society and humanity or immolate egoism on the altar of the human collectivity, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the all-embracing Divinity.

² The Superman of the Gita is not of the Nietzschean type; he is the man whose whole personality has been offered up into the being, nature and consciousness of the one transcen-

न मे पार्थोऽस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

22. O Son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varṭa eva cha karmani*,—*eva* implying, I abide in it and do not leave it as the sannyasin thinks himself bound to abandon works).

यदि ह्यहं न वर्तयं जानु कर्मण्यतन्द्रितः ।
 मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वज्ञाः ॥२३॥
 उत्तीरेषुरिमे लोका न कुर्वी कर्म वेदहम् ।
 सङ्कृतस्य च वर्ता स्वामुपहृग्यामिममः प्रजाः ॥२४॥

23-24. For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of confusion and slay these creatures.¹

dent and universal Divinity and by the loss of the smaller self has found its greater self, has been divinised. His influence, his example must have a power which that of no ordinary superior man can exercise. The Avatar gives his own example, his own standard to Arjuna

¹ The giving of the example of God himself to the liberated man is profoundly significant; for it reveals the whole basis of the Gita's philosophy of divine works. The liberated man is

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्वाद्भिर्वास्तथासक्तश्चिरोर्ध्वलोत्सङ्गहम् ॥२५॥

25. As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples.¹

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 ज्ञोष्येत्सर्वकर्मणि विद्वान्मुक्तः समावृतः ॥२६॥

26. He should not create a division of their understanding in the ignorant who are attached

he who has exalted himself into the divine nature and according to that divine nature must be his actions. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the Kshara, the other striving to dwell entirely in the peace of the Akshara; but the complete divine ideal proceeds from the nature of the Purushottama which transcends this conflict and reconciles all divine possibilities.

¹ The motive of his action cannot be personal desire, for that has been abandoned. This great march of the peoples towards a far-off divine ideal has to be held together by the rule and example, by the visible standard and the invisible influence of the Best.

to their works; he should set them to all actions, doing them himself with knowledge and in Yoga.¹

II. THE DETERMINISM OF NATURE

(We have always to keep in mind the two great doctrines which stand behind all the Gita's teachings with regard to the soul and Nature,—the Sankhya truth of the Purusha and Prakriti corrected and completed by the Vedantic truth of the threefold Purusha and the double Prakriti of which the lower form is the Maya of the three gunas and the higher is the divine nature and the true soul-nature. This is the key which reconciles and explains what we might have otherwise to leave as contradictions and inconsistencies.)

यत्ने विषयान्नात्र दुर्कः कश्चिद्व्यवर्तते ।

महद्गुरुर्दिव्यरामो बलीयसि विप्रः ॥३॥

¹ The indiscriminate teaching of actionism and actionlessness now confuses the understanding of ignorant people and demoralises the sustained aspiration, the confidence in Being, the power of effort which the soul of man needs for its salutory, its necessary heroic struggle to master its environment.

प्रकृतेर्वृणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नाविदो मन्दान्तुत्सर्वविद्वि बिबालयेत् ॥२९॥

29. Those who are bewildered by the modes, not knowers of the whole, let not the knower of the whole disturb in their mental standpoint.¹

thought by its illuminating supertheistic idea of the Purushottama. It makes it clear that it is not in the end Nature which mechanically determines its own action; it is the will of the Supreme, the Purushottama which inspires her. The Sankhya recognises only two statuses of the Purusha, the liberated and the bound, the silent, inactive, witnessing free Purusha and the Purusha involved in Nature and her action. According to the Gita the former is the Akshara Purusha, the impersonal and immutable, and the latter is the Kshara Purusha, the personal and mutable. And these two aspects, the inactive and the active are there simultaneously in the Purushottama who transcends both of them (XV-18). Identifying ourselves with Him, attaining His *Sadharmya* by our complete surrender to him of all our life and all our action, we can have the inner silence and calm and freedom of the Akshara and yet do all our actions in the world with the greatest skill.

¹ Here there is the clear distinction between two levels of consciousness, two standpoints of action, that of the soul caught in the web of its egotistic nature and doing works with the idea, but not the reality of free will, under the impulsion of Nature, and that of the soul delivered from its identification with the ego, observing, sanctioning and governing the works of Nature from above her.

27. While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.¹

तत्त्वदितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

28. But one, O mighty-armed, who knows the true principles of the divisions of the modes and of works, realises that it is the modes which are acting and reacting on each other and is not caught in them by attachment.²

¹ The Gita here accepts the Sankhya analysis of the dual principle in our nature, Purusha and Prakriti. Purusha is inactive, *akartā*; Prakriti is active, *kartṛi*: Purusha is the being full of the light of consciousness; Prakriti is the Nature, mechanical, reflecting all her works in the conscious witness, the Purusha. Prakriti works by the inequality of her three modes, *gunas* in perpetual collision and intermixture and mutation with each other; and by her function of ego-mind she gets the Purusha to identify himself with all this working and so creates the sense of active, mutable, temporal personality in the silent eternity of the Self.

² This superiority of the calm soul observing its action but not involved in it is a high sign of the divine worker. By itself the idea might lead to a doctrine of the mechanical determinism of Nature and the perfect aloofness and irresponsibility of the soul; but the Gita effectively avoids this fault of an insufficient

प्रहसैर्विजयप्रसूताः पतन्त्योः सुखदयम् ।

सत्यमेव जयते ॥ १ ॥

29. Those who are bewildered by the modes, not knowers of the whole, let not the knower of the whole disturb in their mental standpoint.¹

thought by its illumining superthence, idea of the Purushottama. It makes it clear that it is not in the end Nature which mechanically determines its own action, it is the will of the Supreme, the Purushottama which inspires her. The Sankhya recognises only two statuses of the Purusha, the liberated and the bound, the silent, inactive, witnessing fire Purusha and the Purusha involved in Nature and her action. According to the Gita the former is the Atman Purusha, the impersonal and immutable, and the latter is the Jivata Purusha, the personal and mutable. And these two aspects, the inactive and the active are there simultaneously in the Purushottama who transcends both of them (XV 19). Identifying ourselves with Him, attaining His Sadhasana by our complete surrender to him of all our life and all our action, we can have the inner silence and calm and freedom of the Atman and yet do all our action in the world with the greatest skill.

[illegible]

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प्रकृत्यैर्गुणसम्भूताः सज्जन्तो गुणरूपिणः ।

ज्ञानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥२९॥

29. Those who are bewildered by the modes, not knowers of the whole, let not the knower of the whole disturb in their mental standpoint.¹

thought by its illuminating supertheistic idea of the Purushottama. It makes it clear that it is not in the end Nature which mechanically determines its own action; it is the will of the Supreme, the Purushottama which inspires her. The Sankhya recognises only two statuses of the Purusha, the liberated and the bound, the silent, inactive, witnessing free Purusha and the Purusha involved in Nature and her action. According to the Gita the former is the Akshara Purusha, the impersonal and immutable, and the latter is the Kshara Purusha, the personal and mutable. And these two aspects, the inactive and the active are there simultaneously in the Purushottama who transcends both of them (XV-18). Identifying ourselves with Him, attaining His *Sadharmya* by our complete surrender to him of all our life and all our action, we can have the inner silence and calm and freedom of the Akshara and yet do all our actions in the world with the greatest skill.

¹ Here there is the clear distinction between two levels of consciousness, two standpoints of action, that of the soul caught in the web of its egotistic nature and doing works with the idea, but not the reality of free will, under the impulsion of Nature, and that of the soul delivered from its identification with the ego, observing, sanctioning and governing the works of Nature from above her.

मपि सर्वाणि कर्माणि संन्यस्यात्मवेत्सः ।

निराशीर्निर्ममो भूत्वा युष्मत्सु विपतय्वरः ॥३०॥

30. Giving up thy works to Me, with thy consciousness founded in the Self, free from desire and egoism, fight delivered from the fever of thy soul.¹

ये मे मतमिदं नित्यमनुविष्ठन्ति मानवाः ।

धृष्टावन्तोऽनमूयन्तो मुच्यन्ते तेषां कर्मभिः ॥३१॥

ये ह्येतदभ्यसूयन्तो नानुविष्ठन्ति मे मतम् ।

सर्वतानविमूढास्तां विद्धि नन्दानवेतसः ॥३२॥

31-32. Who, having faith and not trusting to the critical intelligence, constantly follow this teaching of mine, they too are released from (the bondage of) works. But those who find fault with my teaching and act not thereon, know them to be of unripe mind, bewildered in all knowledge and fated to be destroyed.

¹ The reposing of works in the Impersonal, viewing that all work is done by Prakriti and not by Purusha, is a means of getting rid of the personal egoism of the doer, but the end is to give up all our actions to the great Lord of all (V-29). The Divine motives, inspires, determines the entire action; the human soul impersonal in the Brahman is the pure and silent channel of his power; that power in the Nature executes the divine movement. Such are the actions of the accomplished yogin.

सदृशं वेष्टते स्वस्या प्रवृत्तेर्ज्ञानिधानवि ।

प्रकृति यान्ति भूतानि निषहः किं करिष्यति ॥३३॥

33. All existences follow their nature and what shall coercing it avail? Even the man of knowledge acts according to his own nature.¹

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिषन्विनौ ॥३४॥

34. In the object of this or that sense liking and disliking are set in ambush; fall not into their power, for they are the besetters of the soul in its path

श्रेयान्स्वधर्मो विपुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे नियतं श्रेयः परधर्मो भयावहः ॥३५॥

35. Better is one's own law of works, *svadharma*, though in itself faulty, than an alien law well wrought out; death in one's own law of being is better, perilous is it to follow an alien law.²

¹ A distinction is to be made between what is essential in the nature, its native and inevitable action, which it avails not at all to repress, suppress, coerce, and what is accidental to it, its wanderings, confusions, perversions, over which we must certainly get control, as indeed is made clear in the next verse.

² Man has a conscious intelligent will, a *buddhi*, and to that he must refer his actions. If he does not do so, if he acts blindly

धूमेनाऽऽव्रियते वह्निर्यथादशो मलेन च ।

पयोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

38. As a fire is covered over by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so this (knowledge) is enveloped by it.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यदर्शिना ।

कामरूपेण कौन्तेय दुष्पूरेषानलेन च ॥३९॥

39. Enveloped is knowledge, O Kāunteya, by this eternal enemy of knowledge in the form of desire which is an insatiable fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुप्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

40. The senses, mind and intellect are its seat; enveloping knowledge by these it bewilders the embodied soul.¹

समाख्यमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

¹ It is vain to search for perfection within this sense, mind and intellect. The kinetic side of your nature must first seek to add to itself the quietistic; you must uplift yourself beyond this lower nature to that which is above the three guṇas, that which is founded in the highest principle, in the soul. Only when you have attained to peace of soul, can you become capable of a free and divine action.

41. Therefore, O Best of the Bharatas, controlling first the senses, do thou slay this thing of sin destructive of knowledge (in order to live in the calm, clear, luminous truth of the Spirit).

इन्द्रियाणि पराण्याहृत्यित्थमेवः परं मनः ।

मनसतु परा बुद्धिर्बुद्धेः परतस्तु न ॥४२॥

42. Supreme, they say, (beyond their objects) are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is he (the Purusha).

एवं बुद्धेः परं बुद्ध्या संस्तव्यात्मानमात्मना ।

अहिं शत्रुं महाबाहो कामरूपं दुरात्मनम् ॥४३॥

इति श्रीमद्भगवद्गीतासूत्रनिबन्धु महर्षिणा श्रीकृष्णार्जुनसंवादे शर्मोपनिषत्

श्रीकृष्णार्जुनसंवादे शर्मोपनिषत्

43. Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the self by the self to make it firm and still, slay thou, O mighty-armed, this enemy in the form of desire, who is so hard to assail.¹

¹ The Akshara is the self higher than the buddhi; man has to go beyond his restless mobile, mental to his calm eternal spiritual self. It is this Purusha, this supreme cause of our subjective life, which we have to understand and become aware of by the intelligence; in that we have to fix our will.

FOURTH CHAPTER

I. THE POSSIBILITY AND PURPOSE OF AVATARHOOD

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वात्मनो ब्रह्म मनुरिच्छाकवेन्द्रधीम् ॥१॥

1. The Blessed Lord said: This imperishable Yoga I gave to Vivasvan (the Sun-God), Vivasvan gave it to Manu (the father of men), Manu gave it to Ikshavaku (head of the Solar line).¹

एवं परम्पराप्राप्तनिमि रजसंयुतो विदुः ।

स कालेनैह महता योयो नष्टः परन्तप ॥२॥

2. And so it came down from royal sage to royal sage till it was lost in the great lapse of Time, O Parantapa.

स एवायं मया तेजो योयः प्रोक्तः पुरातनः ।

भक्त्योऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

¹ In speaking of this Yoga in which action and knowledge become one and both are offered to the Purushottama, Krishna declares in passing that this is the ancient original Yoga

3. This same ancient and original Yoga has been today declared to thee by Me, for thou art my devotee and my friend; this is the highest secret.¹

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवर्धतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

4. Arjuna said: The Sun-God was one of the first-born of beings (ancestor of the solar dynasty) and Thou art only now born into the world; how am I to comprehend that Thou declaredst it to him in the beginning?

धीमन्तस्तुतव

बहूनि मे व्यतीतानि जन्मानि तव धाम्नि ।

तान्यहं वेद सर्वाणि न त्वं वेद्य परतत्त्व ॥५॥

5. The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them

¹ It is superior to all other forms of Yoga because those others lead to the impersonal Brahman or to a personal Deity, to a liberation is actionless knowledge or a liberation in absorbed beatitude, but this gives the highest secret and the whole secret, it brings us to divine peace and divine works, to divine knowledge, action and ecstasy unified in a perfect freedom, it unites into itself all the Yogic paths as the highest being of the Divine reconciles and makes one in itself all the different and even contrary powers and principles of its manifested being.

I know, but thou knowest not, O scourge of the foe.

अज्ञोऽपि सद्रूपयात्मा भूतानामोपरोऽपि सन् ।

प्रवृत्तिं स्वामपिच्छाय सम्भवाम्यतयमायया ॥६॥

6. Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.¹

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

7. Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

¹ How can God who is infinite be born as a finite human being? Far from this being impossible, the whole universe is nothing but an appearance of the infinite One in finite forms. Every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. When the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatar.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

8. For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right I am born from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नेति मामेति सोऽर्जुन ॥९॥

9. He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna.¹

वीतरागभयश्रोण मन्मथा मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

¹ The Avatar is a direct manifestation in humanity by Krishna, the Divine Soul, of that divine condition of being to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence.

10. Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at my nature of being (*madbhavam*, the divine nature of the Purushottama).

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते भद्रघ्नाः पापं सर्वतः ॥११॥

11. As men approach Me, so I accept them to my love (*bhajanti*); men follow in every way my path, O son of Pritha.

कायसान्तः कर्मणां निर्दिष्टं यजन्त इह देवताः ।
तत्र हि मानुषे लोके तिष्ठिर्भवति कर्मजा ॥१२॥

12. They who desire the fulfilment of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works (of works without knowledge) is very swift and easy in the human world.¹

मानुषं च यथा सृष्टं पुण्यकर्मविभागात् ।
तस्य कर्तारमपि मां विदुष्वर्त्तात्मव्ययम् ॥१३॥

¹ The other, the divine self-fulfilment in man by the sacrifice with knowledge to the supreme Godhead, is much more difficult. Men therefore have to follow the fourfold law of their nature and works.

13. The fourfold order was created by Me according to the divisions of quality and active function. Know Me for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doe^r.¹

न मा कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मा योऽभिमानाति कर्मभिरं स बद्धयते ॥१४॥

14. Works fix not themselves on Me, nor have I desire for the fruits of action; he who thus knoweth Me is not bound by works.²

¹ The Gita does not take the fourfold order in the narrow sense in which it is commonly understood, nor does it regard it as an eternal and universal social order (see Chap. XVIII). The fourfold order of society is merely the concrete form of a spiritual truth which is itself independent of the form; it rests on the conception of right works as a rightly ordered expression of the nature of the individual being through whom the work is done, that nature assigning him his line and scope in life according to his inborn quality and his self-expressive function.

² God is not the doer of works in the personal sense of our action involved in Prakriti; for God works through his power, conscious nature, effective force,—Shakti, Maya, Prakriti,—but is yet above it, not affected or bound by them, not unable to distinguish himself, as we are unable, from the workings of life, mind and body; He is the doer of works who acts not, *kartaram akartaram*.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वः पूर्वतरं कृतम् ॥१५॥

15. So knowing was work done by the men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.¹

II. THE DIVINE WORKER

(To attain to the divine birth,—a divinising new birth of the soul into a higher consciousness, —and to do divine works both as a means towards that before it is attained and as an expression of it after it is attained, is then all the *Karmayoga* of the Gita. The Gita does not try to define works by any outward signs, it deli-

¹ The inner fruit of the Avatar's coming is gained by those who learn from it the true nature of the divine birth and the divine works. The Avatar comes to reveal the divine nature in man above the lower nature and to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall fill the consciousness of the human being and replace the limited egoistic personality, so that it shall be liberated out of ego into infinity and universality, out of birth into immortality.

erately renounces even the ordinary ethical distinctions by which men seek to guide themselves in the light of the human reason. The signs by which it distinguishes divine works are all profoundly intimate and subjective.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽश्नुमात् ॥१६॥

16. What is action and what is inaction, as to this even the sages are perplexed and deluded. I will declare to thee that action by the knowledge of which thou shalt be released from all ills.¹

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो मतिः ॥१७॥

17. One has to understand about action as well as to understand about wrong action and about inaction one has to understand; thick and tangled is the way of works.

¹ In the midst of conflicting standards of action one is obliged to raise the last supreme question whether all action and life itself are not a delusion and a snare and whether cessation from action, *akarma*, is not the last resort of the tired and disillusioned human soul. But, says Krishna, in this matter even the sages are perplexed and deluded. For by action, by works, not by inaction comes the knowledge and the release.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

18. He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker (for the good of the world, for God in the world).¹

यस्य सर्वे समारम्भाः कामसङ्कल्पवञ्जिताः ।

ज्ञानान्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

19. Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.²

¹ No work the world needs, be shunned. The mind that takes refuge in physical inactivity, is still under the delusion that it and not Nature is the doer of works; it does not see that even in what seems absolute inertia greater than that of the stone or clod, Nature is at work, keeps unimpaired her hold. On the contrary, in the full flood of action the soul is free from its works, is not the doer, not bound by what is done, and he who lives in the freedom of the soul, not in the bondage of the modes of Nature, alone has release from works.

² The Divine is the lord of his works, he is only their channel through the instrumentality of his nature conscious of and subject to her Lord. By the flaming intensity and

त्यक्त्वा कर्मफलसङ्गं निष्कामतो निरायुः ।
कर्मभ्यभिप्रवृत्तोऽपि नैव लिङ्गितकरोति तः ॥२०॥

20. Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing though (through his nature) he engages in action.¹

निरागोऽप्येवमित्याद्या त्यक्तमयं परिप्लवः ।
शरीरे केवच कर्म दुर्वशाज्जोति लिङ्गितम् ॥२१॥

21. He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not commit sin.²

—
purity of this knowledge all his works are burned up as in a fire and his mind remains without any stain. To do all in this Liberating knowledge, without the personal egoism of the doer, is the first sign of the divine worker. The second sign is freedom from desire, for where there is not the personal egoism of the doer, desire becomes impossible.

¹ Another sign of the divine worker is that which is central to the divine consciousness itself, a perfect inner joy and peace which depends upon nothing in the world for its source or its continuance; it is innate, it is the very stuff of the soul's consciousness.

² The action of the Liberated man is indeed a purely physical action, for all else comes from above, is not generated by the human plan, is only a reflection of the will, knowledge,

III. THE SIGNIFICANCE OF SACRIFICE

(The Gita now proceeds to give an elaborate explanation of the meaning of *Yajna* which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined by this teaching.)

ब्रह्माणं ब्रह्म हविर्ब्रह्मानी ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

24. Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action.¹

देवमेवापरे यज्ञं योगिनः दधुपाजते ।
ब्रह्मानवापरे यज्ञं यतनेवोपजिह्वति ॥२५॥

¹ It is the knowledge declared of old in such great Vedantic utterances as "All this verily is the Brahman". For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action; there is only the divine Purusha acting by the divine Prakriti in His own being, offering everything into the fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul united with Him is the goal of all this God-directed movement and activity.

25. Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire.¹

ओषादीनोन्निषात्पन्थे संयमाग्निं जुहुति ।

तन्व इन्द्रिवाग्निं जुहुति ॥२६॥

26. For hearing and the other senses into of control, others offer sound and the c its of sense into the fires of sense.²

सर्वाण्येन्द्रियकर्माणि प्राणवर्माणि धारये ।

आत्मसंयमयोगाग्नी जुहुति तन्वदीरिते ॥२७॥

27. And others offer all the actions of the sense and all the actions of the vital force into the

¹ Those who follow after the sacrifice of the gods, conceive of the Divine in various forms and powers and seek him by various means and settled rites of action; but for those who have the knowledge, the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all their activities into the unified divine consciousness and energy, is their one means, their one *dharma*.

² The means of sacrifice are various; the offerings are of many kinds, psychological and material. There is the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action. Again, there is the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities, the senses themselves becoming pure fires of sacrifice.

fire of the Yoga of self-control kindled knowledge.¹

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

28. The offering of the striver after perfect may be material and physical (*dravyayajna*, that consecrated in worship by the devotee his deity), or it may be the austerity of his discipline and energy of his soul directed to so high aim, *tapo-yajna*, or it may be some form Yoga (like the *Pranayama* of the Raja-yogins and Hatha-yogins, or any other *yoga-yajna*); or may be the offering of reading and knowledge.

अपाने बहुति प्राणं प्राणोऽपानं तथाऽपरे ।

प्राणापानगती रदध्या प्राणापानवरायताः ॥२९॥

29. Others again who are devoted to controlling the breath, having restrained the Prana (the outgoing breath) and Apana (the incoming breath) pour as sacrifice Prana into Apana and Apana into Prana.

¹ There is the discipline by which, when the self is known, all the actions of the sense-perceptions and all the actions of the vital being are received into that one still and tranquil soul.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञसहितकल्मषाः ॥३०॥

30. Others having regulated the food pour as sacrifice their life-breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins.¹

यज्ञसिष्टामृतभुजो वान्ति ब्रह्म सनातनम् ।

मायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुतस्तम ॥३१॥

31. They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman; this world is not for him who doeth not sacrifice, how then any other world?²

एवं बहुविधा यता विवर्ता भ्रष्टाणो मूले ।

कर्मशान्तिदि तास्तर्वाणिवं ज्ञात्वा विमोक्ष्यते ॥३२॥

¹ All these tend to the purification of the being; all sacrifice is a way towards the attainment of the highest. The one thing needful, the saving principle constant in all these variations, is to subordinate the lower activities, to diminish the control of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication, by self-mastery, by the giving up of one's lower impulses to a greater and higher aim.

² Here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amrita*, the immortalising delight of the divine ecstasy won by the sacrifice, offered to the gods and drunk by men.

32. Therefore all these and many other of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire receives all offerings). Know thou that all is born of work and so knowing thou shalt be

श्रेयान्द्रथ्यमवाप्तुं तांस्तानयतः परन्तप ।

सर्वं कर्माहितं कार्यं ज्ञाने परित्याप्यते ॥३३॥

33. The sacrifice of knowledge, O Partha is greater than any material sacrifice. Know that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God-knowledge), O Partha!

सद्भिर्दि प्रणिपातेन परिप्रक्ष्णेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

34. Learn that by worshipping the feet of a teacher, by questioning and by service; those of knowledge who have *seen* (not those who know merely by the intellect) the true principle of things, will instruct thee in knowledge

¹ All these proceed from and are ordained by the vast energy of the Divine which manifests itself in Universal Karma and makes all the cosmic activity a proffering to the one Self and Lord and of which the lot for the human being is self-knowledge and the possession of the divine or Brahmic consciousness.

यस्तस्या न पुनर्मोहमेव दृग्दर्शिन वागुदय ।

येन भूतान्यतोयेव दृश्यमात्मनो भवि ॥१५॥

35. Possessing that knowledge thou shalt not fall again into the mind's ignorance, O Pandava, for by this, thou shalt see all existences without exception in the Self, then in Me.¹

इति चेदपि एतेषु सर्वेषु वागुदय ।

सर्वं ज्ञानमेवेदं इति सर्वं दृग्दर्शिन ॥१६॥

36. Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross over all the crookedness of evil in the ship of knowledge.²

¹ For the Self is that one, immutable, all-pervading, all-containing, self-existent Reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego, we come to see all beings as belongings, *thatness*, within that one self-existence. But this Self or immutable Brahman we see too to be the self-presentation to our essential psychological consciousness of a supreme Being who is the source of our existence and of whom all that is mutable or immutable is the manifestation. He is God, the Divine, the *Purushottama*. By "I" and "Me" Krishna always refers to the *Purushottama*.

² Yoga and knowledge are, in this early part of the Gita's teaching, the two wings of the soul's ascent. By Yoga is meant union through discipline with the divine without doubt, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this discipline, this equality, this power of sacrifice is founded.

यथेषांसि समिदोऽग्निर्भस्मसात्कुह्यतेऽर्जुन ।

तानाग्निः सर्वकर्माणि भस्मसात्कुह्यते तथा ॥३७॥

37. As a fire kindled turns to ash
O Arjuna, so the fire of knowledge
works to ashes.

न हि ज्ञानेन सद्गुणं पवित्रमिह विद्यते ।

तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्यति ॥३८॥

38. There is nothing in the world
purity to knowledge; the man who is
by Yoga, finds it of himself in the se
course of Time.¹

यद्वाग्विजयते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं समया परां शान्तिमधिरेणाधिगच्छति ॥३९॥

39. Who has faith, who has conqu
controlled the mind and senses, who l
his whole conscious being on the supreme
he attains knowledge; and having attaine
ledge he goes swiftly to the supreme Pe

अत्राथाध्यानाच्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न मुच्य संशयात्मनः ॥४०॥

¹ The knowledge grows within him and he grows
— he gets an increasing in darkness in the

40. The ignorant who has not faith, the soul of doubt goeth to perdition; neither this world, nor the supreme world, nor any happiness is for the soul full of doubts.¹

योगसंन्यस्तकर्माणं ज्ञानसंक्षिप्तसंशयम् ।

आरभ्यन्तं न कर्माणि निबज्जन्ति धर्मजम् ॥४१॥

41. He who has destroyed all doubt by knowledge and has by Yoga given up all works and is in possession of the Self is not bound by his works, O Dhananjaya.²

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानाग्निमात्मनः ।

द्विर्वेनं संशयं योगमातिष्ठोतिष्ठ भारत ॥४२॥

इति श्रीमद्भगवद्गीतासू० ज्ञानविभागयोगो नाम चतुर्थोऽध्यायः ।

42. Therefore, having cut asunder with the sword of knowledge this doubt that has arisen out

¹ We must have a faith which no intellectual doubt can be allowed to disturb. It is only by laying hold of some sure basis and positive support that man can attain any measure of terrestrial or celestial success.

² When the Gita says that all the totality of work finds its completion in knowledge or that the fire of knowledge turns all works to ashes, it is not at all meant that there is cessation from works. What is meant by the Gita is made clear in this sloka; the man of Yoga and knowledge is not bound by his works.

of ignorance and abides in the heart, resort to Yoga, do thou stand up, O Bharata.¹

¹ In the lower knowledge doubt and scepticism have their temporary uses; in the higher they are stumbling-blocks: for there the whole secret is not the balancing of truth and error, but a constantly progressing realisation of revealed truth. Doubts have to be cut away by the knowledge that realises, by resorting constantly to Yoga, that is, by living out the union with the Supreme whose truth being known all is known.

FIFTH CHAPTER

RENUNCIATION AND YOGA OF WORKS

अर्जुन उवाच

संन्यास कर्मणा कृण्वन् पुनर्योगं च दशसि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

1. Arjuna said: Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga; which one of these is the better way, that tell me with a clear decisiveness.¹

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

2. The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salva-

¹ Arjuna's practical mind is perplexed: here are desireless works, the principle of Yoga, and renunciation of works, the principle of Sankhya, put together side by side as if part of one method, yet there is no evident reconciliation between them.

tion, but of the two the Yoga of works is distinguished above the renunciation of works.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

3. He should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न यजिज्ञताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

4. Children speak of Sankhya and Yoga apart from each other, not the wise; if a man applies himself integrally to one, he gets the fruit of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥५॥

5. The status which is attained by the Sankhyas, to that the men of the Yoga also arrive; who sees Sankhya and Yoga as one, he sees.¹

¹ The Gita insists that Sankhya and Yoga are one in their principle and aim; they differ only in their method and starting-point. Sankhya starts with intellectual discrimination and analysis, Yoga proceeds by works; in the end the two paths coalesce and lead to the same goal. In their integrality each contains the other.

संख्यामस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न विरेकाधिमच्छति ॥६॥

6. But renunciation, O mighty-armed, is difficult to attain without Yoga; the sage who has Yoga attains soon to the Brahman.¹

योगयुक्तो विदुःशतम् विदितशतम् विदितशतम् ।

सर्वभूतात्मभूतात्मा क्वचनपि न लिप्यते ॥७॥

7. He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose self becomes the self of all existences (of all things that have become), even though he does works, he is not involved in them.²

तत्र सिद्धिस्ततोमीति यस्तौ मन्येत तदर्थितम् ।

पश्यन्त्युपस्थितं प्रसन्नं गच्छन्त्यपश्यन्त्यसन् ॥८॥

प्रत्ययान्वितसु नन्वाह्नप्रतिपत्तिमिषद्वयम् ।

इन्द्रियाणीन्द्रियार्थेषु बलान्त इति पारयन् ॥९॥

8-9. The man who knows the principles of things thinks, his mind in Yoga (with the

¹ The painful process of outward Sannyasa is an unnecessary process. The true Sannyasa of action is the reposing of all works on the Brahman (see slokas 10-12).

¹ He sees all existences as becomings (*bhūtaṇi*) of the Self, the self-existent Being, the Brahman, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature and his own actions also as a part of the same cosmic activity.

inactive Impersonal), "I am doing nothing when he sees, hears, tastes, smells, sleeps, breathes, speaks, takes, or gives up his eyes or closes them, he holds or lets go of the senses acting upon the objects."

बहुधाधाय कर्माणि सङ्गं त्यक्त्वा करोति
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

10. He who, having abandoned acts reposing (or founding) his work on Brahman, is not stained by sin even though he clings not to the lotus-leaf.¹

कार्पेन मनसा बुद्ध्या चेत्तेरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

11. Therefore the Yogins do works with body, mind, understanding, or even me-

¹ The Yoga of works is the offering of all acts to the Lord, which induces as its culmination an inner as well as outer, a spiritual, not a physical giving up of works to Brahman, into the being of the Lord. When works are "reposed on the Brahman", the personality of the doer ceases; though he acts, he does nothing. He has given up not only the

the organs of action, abandoning attachment, for self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

12. By abandoning attachment to the fruits of works, the soul in union with Brahman attains to peace of rapt foundation in Brahman, but the soul not in union is attached to the fruit and bound by the action of desire.

हवर्कर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

13. The embodied soul perfectly controlling its nature, having renounced all its actions by the mind (inwardly, not outwardly), sits serenely in its nine-gated city neither doing nor causing to be done.¹

न कर्तृत्वं न कर्माणि लोकाय सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

14. The Lord neither creates the works of the world nor the state of the doer nor the joining of the works to the fruit; nature works out these things.

¹ Seven gates in the upper body—the two eyes, the two ears, the two nostrils and the mouth, and the two gates in the lower body for ejection—these are the nine gates.

नादत्ते कस्यचित्पापं न चैव गुह्यं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

15. The all-pervading Impersonal accepts neither the sin nor the virtue of any; knowledge is enveloped by ignorance; thereby creatures are bewildered.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवस्तानं प्रकाशयति तत्परम् ॥१६॥

16. Verily, in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the supreme Self (within them).¹

¹ The immutable Brahman is there in the spirit's skies above this troubled lower nature of the dualities, untouched either by its virtue or by its sin, accepting neither our sense of sin nor our self-righteousness, untouched by its joy and its sorrow, indifferent to our joy in success and our grief in failure, master of all, supreme, all-pervading, *prabhu*, *vibhu*, calm, strong, pure, equal in all things, the source of Nature, not the direct doer of our works, but the witness of Nature and her works, not imposing on us either the illusion of being the doer, for that illusion is the result of the ignorance of this lower Nature. But this freedom, mastery, purity we cannot see; we are bewildered by the natural ignorance which hides from us the eternal self-knowledge of the Brahman secret within our being. But knowledge comes to its persistent seeker and removes the natural self-ignorance; it shines out like a long-hidden sun and lights up to our vision that self-

तद्दृश्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्भूतकल्मषाः ॥१७॥

17. Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole object of their devotion, they go whence there is no return, their sins washed by the waters of knowledge.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

गुनि चैव श्वपाके च पण्डितः समदर्शिनः ॥१८॥

18. Sages see with an equal eye the learned, and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

इहैव संजितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

19. Even here on earth they have conquered the creation whose mind is established in equality; the equal Brahman is faultless, therefore they live in the Brahman.¹

being supreme beyond the dualities of this lower existence. The result is a perfect equality to all things and all persons; and then only can we repose our works completely in the Brahman.

¹ Sin and stain then cannot be; for we have overcome that creation full of desire and its works and reactions which

समन्ते ब्रह्मनिर्वाणमुदयः क्षीणकल्मषाः ।

छिन्नद्वेषा यतात्मानः सर्वभूतहिते रताः ॥२५॥

25. Sages win Nirvana in the Brahman, they in whom the stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good to all creatures.

कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।

अभिनो ब्रह्मनिर्वाणं वर्तते विवितात्मनाम् ॥२६॥

26. Yatis (those who practise self-mastery by Yoga and austerity) who are delivered from desire and wrath and have gained self-mastery, for them nirvana in the Brahman exists all about them, encompasses them, they already live in it because they have knowledge of the Self.¹

स्वार्तान्द्वया बहिर्बाह्यान्वभूयैवान्तरे ध्रुवोः ।

प्राणायामो सप्तौ बुद्ध्या नामाभ्यन्तरधारिणौ ॥२७॥

the immutable divinity of the eternal Self which is immanent in his natural being.

¹ That is to say, to have knowledge and possession of the Self is to exist in Nirvana. This is clearly a large extension of the idea of Nirvana. This Nirvana is clearly compatible with world-consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the divine in the mutable universe; they are occupied with the good of all creatures.

यतेन्द्रियमनोबुद्धिर्मुनिर्षोणपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

27-28. Having put outside of himself all outward touches and concentrated the vision between the eyebrows and made equal the *prana* and the *apana* moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away, is ever free.¹

भोक्तारं यज्ञतपसा सर्वलोकमहेश्वरम् ।

मुहूर्त्तं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चदशोऽध्यायः ।

29. When a man has known Me as the Enjoyer of sacrifice and tapasya (of all askesis and energisms), the mighty Lord of all the worlds, the Friend of all creatures, he comes by the peace.²

¹ Here we have a process of Raja Yoga. The Gita gives this process not as the last movement of a release by dissolution, but only as a special means and a strong aid to overcome the outward-going mind. The climax comes in a verse that follows and is the last couplet of the chapter.

² The power of the Karmayoga comes in again; the knowledge of the active Brahman, the cosmic supersoul, is insisted on among the conditions of the peace of Nirvana. We get

back to the great idea of the Gita, the idea of the Purushottama. He is the enjoyer of all sacrifice and of all tapasya, therefore shall the seeker of liberation do works as a sacrifice and as tapasya; he is the lord of all the worlds, manifested in Nature and in these beings, therefore shall the liberated man still do works for the right government and leading on of the peoples in these worlds, *loka-sangraha*. Even when he has found oneness with the Divine in his timeless and immutable self, is he still capable, since he embraces the relations also of the play of Nature, of divine love for man and of love for the Divine, of bhakti. The sixth chapter is a full development of the idea of these closing verses of the fifth.

SIXTH CHAPTER

NIRVANA AND WORKS IN THE WORLD

धीमन्तमिदमुषध

अर्थाधिकः कर्मजनः कर्मैर् कर्म करोति कः ।

न संन्यासी च योगी च न निर्वर्तिते चादिन ॥१॥

1. The Blessed Lord said: Whoever does the work to be done without resort to its fruits, he is the Sannyasin and the Yogin, not the man who lights not the sacrificial fire and does not the works.¹

यं संन्यासीयति शत्रुघ्नो न विद्वि पाण्डव ।

न ह्याप्तवानात्मनो योगो भवति कश्चन ॥२॥

2. What they have called renunciation (Sannyasa), know to be in truth Yoga, O Pandava; for none becomes a Yogin who has not renounced the desire-will in the mind.

¹ The Teacher emphasises—and this is very significant—but often repeated asseveration about the real essence of Sannyasa, that it is an inward, not an outward renunciation.

आरुहक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।¹

योगारूढस्य तत्सर्वं शमः कारणमुच्यते ॥३॥

3. For a sage who is ascending the hill of Yoga, action is the cause; for the same sage when he has got to the top of Yoga, self-mastery is the cause.¹

यदा हि नेन्द्रियार्थेषु न बन्धमवनुज्जते ।

तत्सर्वमन्यमन्यासी योगारूढस्तदोच्यते ॥४॥

4. When one does not get attached to the objects of sense or to works and has renounced all will of desire in the mind, then is he said to have ascended to the top of Yoga.

✓ उद्धरेत्तामनात्मानं आत्मानमवनादयेत् ।

आत्मेव ह्यात्मनो बन्धुरात्मनः स्त्रियुतामनः ॥५॥

5. By the self thou shouldst deliver the self thou shouldst not depress and cast down the self (whether by self-indulgence or suppression, for the self is the friend of the self and the self is the enemy.

¹ By doing works with a steady practice of the inner renunciation, the conquest of the desire-mind and the egoism and the lower nature are easily accomplished. But when one has got to the top, works are no longer the cause, but the calm of self-mastery and self-possession gained by work becomes the cause. The cause of what? Of fixity in it

संस्कृतभाषाभाष्यकाराणां संश्लेषः संश्लेषः संश्लेषः

संस्कृत-संज्ञा-संग्रहः ॥ १॥

6 To the man it has self a friend in whom the (lower, self has been conquered by the (higher self, but to him who is not in possession of his (higher) self, the (lower) self is as if an enemy and it acts as an enemy.⁴

विशालम्बः इन्द्राग्निः वसुधाम्बः नाम ।

श्री गुरुभ्यो नमः मन्त्रा आचार्यश्री १३३१

7. When one has conquered one's self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme self in a man founded and poised (even in his outwardly conscious human being) in cold and heat, pleasure and pain as well as in honour and dishonour.²

self, in the Brahman-consciousness and of the perfect equality in which the divine works of the liberated man are done.

¹ To master the lower self by the higher, the natural self by the spiritual is the way of man's perfection and liberation.

² The liberated man has conquered his lower self, reached the perfect calm in which his highest self is manifest to him, that higher self always concentrated in its own being, *sama-kuta*, in *Samadhi*, not only in the trance of the inward-drawn consciousness but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour

ज्ञानविज्ञानतृप्तात्मा ब्रूहस्यो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

8. The Yogi, who is satisfied with self-knowledge, tranquil and self-poised, master of his senses, regarding alike clod and stone and gold, is said to be in Yoga.¹

मुहुर्निशपुंदासीनमप्यस्यद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥९॥

9. He who is equal in soul to friend and enemy and to neutral and indifferent, also to sinner and the saint, he excels.

योगी युञ्जीत क्लृप्तमात्मानं, रहसि स्थितः ।

एकतरी वनेवितात्मा निराशीर्षरिषहः ॥१०॥

10. Let the Yogin practise continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.²

and disgrace, all the dualities. Thus higher self is the *Akshara kutastha*.

¹ The *Akshara*, the higher self stands above the change and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutastha*.

² Thus Yoga is after all no easy thing to acquire, as Arjun indeed shortly afterwards suggests, for the restless mind i

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैत्राजिनकुशोत्तरम् ॥११॥
 तत्रैकाग्रं मनः कृत्वा यत्तच्चित्तेन्द्रियधियः ।
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

11-12. He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer-skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control, he should practise Yoga for self-purification.

सर्वं कर्माग्निस्रोतौषं धारयन्नचलं स्थिरः ।
 सत्रैश्वर्यं नातिहार्शं सर्वं दिशश्चानवलोकयन् ॥१३॥
 प्रज्ञाप्तात्मा शिष्यतभीर्षं हृत्पारिवर्ते स्थितः ।
 मनः संयम्य सच्चिदसौ युक्त आसीत मत्परः ॥१४॥

13-14. Holding the body, head and neck erect, motionless (the posture proper to the practice of Rajayoga), the vision drawn in and fixed between the eye-brows, not regarding the regions, the mind kept calm and free from fear and the

always liable to be pulled down into the strong control of grief and passion and inequality. Therefore, it would seem, the Gita proceeds to give us in addition to its general method of knowledge and works a special process of Rajayogic meditation also, a powerful method of practice, *abhyasa*, a strong way to the complete control of the mind and all its workings.

vow of Brahmacharya observed, the who trolled mentality turned to Me (the I he must sit firm in Yoga, wholly given up (so that the lower action of the conscio shall be merged in the higher peace).

युञ्जन्नेव तदात्मानं योगो नियतमानसः ।

शान्तिं निर्वाणपरमां मत्तरेयामधिगच्छति ॥१५॥

15. Thus always putting himself in Yo control of his mind, the Yogin attains supreme peace of Nirvana which has its fo tion in Me.¹

नाल्पश्नतस्तु योगोऽस्ति न चैकान्तमनश्नुतः ।

न चातिस्वप्नशोलेष्य जाग्रतो नैव चार्जुन ॥१६॥

16. Verily this Yoga is not for him wh too much or sleeps too much, even as it is r him who gives up sleep and food, O Arju

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

¹ The peace of Nirvana, though it is gained throu Akshara, is founded upon the being of the Purusha and that is extended, the Divine, the Brahman is ex too in the world of beings and, though transcendent not imprisoned in its own transcendence. One has

17. Yoga destroys all sorrow for him in whom the sleep and waking, the food, the play, the putting forth of effort in works are all *yukta*.¹

यदा विनिवर्तते चित्तमात्मन्येवावतिष्ठते ।

निस्वप्नः सर्वशान्तेभ्यो युक्त इत्युच्यते तदा ॥१८॥

18. When all the mental consciousness is perfectly controlled and liberated from desire and remains still in the Self, then it is said, "he is in Yoga."²

¹ This is generally interpreted as meaning that all should be moderate, regulated, done in fit measure, and that may indeed be the significance. But at any rate when the Yoga is attained, all this has to be *yukta* in another sense, the ordinary sense of the word everywhere else in the Gita. In all states, in waking and in sleeping, in food and play and action, the Yogin will then be in Yoga with the Divine, and all will be done by him in the consciousness of the Divine as the self and as the All and as that which supports and contains his own life and his action.

² Desire and ego and personal will and the thought of the mind are the motives of action only in the lower nature. When the ego is lost and the Yogin becomes Brahman, when he lives in and is, even, a transcendent and universal consciousness, action comes spontaneously out of that, luminous knowledge higher than the mental thought comes out of that, a power other and mightier than the personal will comes out of that to do for him his works and bring its fruits; personal action has ceased, all has been taken up into the Brahman and assumed by the Divine, *mayi samyasya karmam*.

यथा दीपो निवातस्थो भेद्भूते सोपमा स्मृत
योगिनो यतचित्तस्य मुञ्जतो योगमात्मनः

19. Motionless like the light of a windless place is the controlled or (free from its restless action, shut out from outward motion) of the Yogin in union with the Self.

यत्रोत्तमने चित्तं निरुद्धं योगसेवया ।

यत्र चैश्वर्यमाभासं चायमात्मनि नृणाम् ॥

20. That in which the mind becomes and still by the practice of Yoga; that the Self is seen within in the Self alone (seen, not as it is mistranslated falsely by the mind and represented to the ego, but self-perceived by the *prakrasha*), and the soul is satisfied.

सुखमाश्नोति च तद्बुद्धिर्वाह्यमनोविश्रमम् ।

येन यत्र च चैश्वरं त्विन्द्रियमणि तत्तदा ॥

21. That in which the soul knows its and exceeding bliss, which is perceptive intelligence and is beyond the senses established, it can no longer fall away from the spiritual truth of its being.

22. That is the greatest of all gains and the treasure beside which all lose their value, wherein established he is not disturbed by the fieriest assault of mental grief.

तं विद्याद् दुःखसंयोगविषोषं योगसहितम् ।

स निश्चयेन योगतव्यो योगीर्जनविष्णुचेतसा ॥२३॥

23. It is the putting away of the contact with pain, the divorce of the mind's marriage with grief. The firm winning of this inalienable spiritual bliss is Yoga; it is the divine union. This Yoga is to be resolutely practised without yielding to any discouragement by difficulty or failure (until the release, until the bliss of Nirvana is secured as an eternal possession).

संकल्पप्रभवान्कामास्तिष्ठन्त्या सर्वानशेषतः ।

मनसंवेन्द्रियग्रामं विनिष्यन् समन्ततः ॥२४॥

शनैः शनैरपरमेद् बुद्ध्या धृतिगृहेतया ।

आत्मसंस्पृशं मनः कृत्वा न विजिघ्रसि चिन्तयेत् ॥२५॥

24-25. Abandoning without any exception or residue all the desires born of the desire-will and holding the senses by the mind so that they shall not run to all sides (after their usual disorderly and restless habit), one should slowly cease from mental action by a buddhi held in the grasp of fixity, and having fixed the mind in

29. The man whose self is in Yoga, sees the self in all beings and all beings in the self, he is equal-visioned everywhere.

यो मा पश्यति सर्वत्र सर्वं च नपि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

30. He who sees Me everywhere and sees all in Me, to him I do not get lost, nor does he get lost to Me.¹

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वदा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

31. The Yogin who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.²

¹ If the Yogin dwells at all in the mutability of the Kshara, is there no danger of his losing all the results of this difficult Yoga, losing the Self and falling back into the mud, of the Divine losing him and the world getting him? No, says the Gita (see note on sl. 15).

² Is it not safer for the Yogin to give up life and activity and live in the inner Samadhi? Should not that be the law, the rule of this highest spiritual condition? No, again; for the liberated Yogin there is no other law, rule, dharma than simply this, to live in the Divine and love the Divine and be one with all beings; his freedom is an absolute and not a contingent freedom, self-existent and not dependent any longer on any rule of conduct, law of life or limitation of any kind.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

32. He, O Arjuna, who sees with equality everything in the image of the self whether it be grief or it be happiness, him I hold to be the supreme Yogin.¹

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन बभूवुः ।

एतायाहं न पश्यामि ब्रह्मसत्त्वात्स्थितान् धिरात् ॥३३॥

33. Arjuna said: This Yoga of the nature of equality which has been described by Thee, O Madhusudana, I see no stable foundation for it owing to restlessness.

ब्रह्मसत्त्वं हि मनः कृत्स्नं शरीरं बहवश्च द्रुमः ।

तस्याहं निग्रहं मन्ये वायोऽपि नृपुङ्गवम् ॥३४॥

34. Restless indeed is the mind, O Krishna;

¹ By this it is not meant at all that he himself shall fall from the griefless spiritual bliss, but seeing in others the play of the dualities which he himself has left and surmounted, he shall see all in himself, his self in all, God in all and, not disturbed or bewildered by the appearances of these things, moved only by them to help and heal, to occupy himself with the good of all beings, to lead men to the spiritual bliss, to work for the progress of the world Godwards, he shall live the divine life, so long as days upon earth are his portion.

it is vehement, strong and unconquerable; I deem it as hard to control as the wind.¹

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय देरमात्रेण च गृह्यते ॥३५॥

35. The Blessed Lord said: Without doubt, O mighty-armed, the mind is restless and very difficult to restrain; but, O Kaunteya, it may be controlled by constant practice and non-attachment.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

यस्यात्मना तु यतता शश्वोऽवाञ्जमुपायतः ॥३६॥

36. By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.

सर्वज्ञ उवाच

अयतिः श्वद्वयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कायति कृष्ण यच्छति ॥३७॥

¹ When Arjuna realises fully the nature of the Yoga which he is bidden to embrace, his pragmatic nature accustomed to act from mental will and preference and desire is appalled by its difficulty and he asks what is the end of the soul which attempts and fails.

37. Arjuna said: He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his end, O Krishna

कच्चिप्रोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

असंतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

38. Does he not, O mighty-armed, lose both this life (of human activity and thought and emotion which it has left behind) and the Brahmic consciousness to which it aspires, and falling from both perish like a dissolving cloud?

एतन्मे संशयं कृण्व छेत्पुहंस्यशेषतः ।

स्वदम्यः संशयस्यास्य छेत्ता न ह्यस्यप्यते ॥३९॥

39. This my doubt, O Krishna, please dispel completely without leaving any residue; for there is none else than Thyself who can destroy this doubt.

धीमनवानुवाच

वश्यं नश्येत् नामुत्र विनाशस्तस्य विद्यते ।

न हि कस्याप्यहम्परिचिद् दुर्गेति ताव गच्छति ॥४०॥

40. The Blessed Lord said: O son of Pritha, neither in this life nor hereafter is there destruction for him; never does any one who practises good, O beloved, come to woe.

प्राप्य पुण्यकृतां लोकानुयित्वा शश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्याष्टोऽभिजायते ॥४१॥

41. Having attained to the world of the righteous and having dwelt there for immemorial years, he who fell from Yoga is again born in the house of such as are pure and glorious.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्दि कुलंभतरं लोके जन्म यदोद्गमम् ॥४२॥

42. Or he may be born in the family of the wise Yogin; indeed such a birth is rare to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पीड्येहिकम् ।

यतते च ततो भूयः संसिद्धौ कुर्वाचन ॥४३॥

43. There he recovers the mental state of union (with the Divine) which he had formed in his previous life; and with this he again endeavours for perfection, O joy of the Kurus.

पुनर्भ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जितामुरपि योगस्य सम्पन्नह्यतिवर्तते ॥४४॥

44. By that former practice he is irresistibly carried on. Even the seeker after the knowledge of Yoga goes beyond the range of the Vedas and Upanishads.

प्रयत्नाद्यतमानस्तु योगी संशुद्धिरुत्तिष्ठः ।

अनेकजन्मसंसिद्धस्तौ याति परां गतिम् ॥४५॥

45. But the Yogin, endeavouring with assiduity, purified from sin, perfecting himself through many lives attains to the highest goal.

तपस्विभ्योऽपि यो यो ज्ञानिभ्योऽपि मतोऽपि कः ।

कश्चिद्भ्यदपि यो यो तत्प्राप्तो भवार्जुन ॥४६॥

46. The Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna.¹

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

अद्वावाभजते यो मां स मे युक्ततमो मतः ॥४७॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम दशोऽध्यायः ।

47. Of all Yogins he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga.²

¹ Become the Yogin, one who seeks for and attains, by works and knowledge and askesis or by whatever other means, not even spiritual knowledge or power or anything else for their own sake, but the union with God alone; for in that all else is contained and in that lifted beyond itself to a divinest significance.

² It is thus that is the closing word of these first six chapters and contains in itself the seed of the rest, of that which still remains unspoken and is nowhere entirely spoken; for it is always and remains something of a mystery and a secret, *rahasyam*, the highest spiritual mystery and the divine secret.

all the comprehensive knowledge, by knowing which there shall be no other thing here left to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्न्यां वेति तत्त्वतः ॥३॥

3. Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows Me in all the principles of my existence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

4. The five elements (conditions of material being), mind (with its various senses and organs), reason, ego, this is my eightfold divided Nature.¹

अपरेषमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जोषभूतां महाबाहो यपेदं पार्थते जगत् ॥५॥

5. This the lower. But know my other Nature

¹ An eightfold nature is the Sankhya description of Prakriti. If the Gita stopped there, it would have to make like the Sankhya an incurable antinomy between the Self and cosmic Nature which would then be only the Maya of the three gunas and all this cosmic existence would be simply the result of this Maya; it could be nothing else. But there is something else, there is a higher principle, a nature of spirit, *para prakritir mama*.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

7. There is nothing else supreme beyond Me, O Dhananjaya. On Me all that is here is strung like pearls upon a thread.¹

रसोऽहमसु क्रीन्तेय प्रभास्मि शशिसुषोमोः ।

प्रणवः सर्ववेदेषु शब्दः से योग्यं नृबु ॥८॥

8. I am taste in the waters, O son of Kunti, I am the light of sun and moon, I am pranava (the syllable OM) in all the Vedas, sound in ether and manhood in men.²

¹ It is the supreme nature of Spirit, the infinite conscious power of its being, which maintains these phenomenal existences in relation to each other, penetrates them, abides in and supports them and weaves them into the system of its manifestation. This one supreme power manifests not only in all as the One, but in each as the Jiva, the individual spiritual presence, it manifests also as the essence of all quality of Nature.

² The one original and eternal fact is the energy of Nature, the power and quality of being which manifests itself as matter to the soul through the senses. And what is essential in the senses, most spiritual, most subtle is itself stuff of that eternal quality and power. But energy or power of being in Nature is the Divine himself in his Prakriti; each sense in its purity is therefore that Prakriti, each sense is the Divine in his dream-conscious force.

पुण्यो गन्धः पृथिव्यां च तेजसास्मि विभावसी ।

जीवने सर्वभूतेषु तपसास्मि तपस्विषु ॥९॥

9. I am pure scent in earth and energy of light in fire; I am life in all existences, I am the ascetic force of those who do askesis.¹

बोद्धं मां सर्वभूतानां विद्धि पार्थ सदात्मनम् ।

बुद्धिर्बुद्धिमतास्मि तेजस्तेजस्विनामहम् ॥१०॥

10. Know Me to be the eternal seed of all existences, O son of Pritha. I am the intelligence of the intelligent, the energy of the energetic.²

बलं बलवतास्मि बालरागदिवर्जितम् ।

पर्शविशङ्को भूतेषु बालोऽस्मि भरतर्षभ ॥११॥

11. I am the strength of the strong devoid

¹ In each case it is the energy of the essential quality on which each of these becomings depends for what it has become, that is given as the characteristic sign indicating the presence of the divine Power in their nature.

² It is not the phenomenal developments of the senses, of life etc., that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the *mādhava*. It is the force of spirit so manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances.

of desire and liking. I am in beings the desire which is not contrary to dharma, O Lord of the Bharatas.

ये चैव सत्त्विके भावा राजसास्तामसाश्च ये ।

मत् एवेति तान्विद्धि न त्वहं तेषु तेभ्यमयि ॥१२॥

12. And as for the secondary subjective becomings of Nature, *bhavah* (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of reason, the turns of the feeling and moral sense), which are sattwic, rajasic and tamasic, they are verily from Me, but I am not in them, it is they that are in Me.²

¹ The desire meant here is not the desire of the lower nature of the *gunas* but the purposeful will of the Divine in us searching for and discovering not the pleasure of the lower *Prakriti*, but the *Ananda* of its own play and self-fulfilling; it is the desire of the divine Delight of existence unrolling its own conscious force of action in accordance with the law of the *swabhava*. Dharma in the spiritual sense is not morality or ethics. Dharma, says the Gita elsewhere, is action governed by the *swabhava*, the essential law of one's nature.

² The true and supreme spiritual nature of the Divine is not imprisoned there; they are only phenomena in his being created out of it by the action of the ego and the ignorance. The workings of the *gunas* are only the superficial unstable becomings of reason, mind, sense, ego, life and matter; but

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमम्ययम् ॥१३॥

13. By these three kinds of becoming which are of the nature of the gunas, this whole world is bewildered and does not recognise Me supreme beyond them and imperishable.¹

इंशी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

svabhava is a fundamental truth of the Becoming. The soul or Jiva involved here in the shackled, poor and inferior play of the phenomenal qualities, if he would escape from it and be divine and perfect, must by resort to the pure action of his essential quality of *svabhava* go back to that higher law of his own being in which he can discover the will, the power, the dynamic principle, the highest workings of his divine nature.

¹ The lower nature of the three gunas which creates a false view of things and imparts to them an inferior character is a *Maya*, a power of illusion, by which it is not meant that it is all non-existent or deals with unrealities, but that it bewilders our knowledge, creates false values, envelops us in ego, mentality, sense, physicality, limited intelligence and there conceals from us the Divine that we are, the infinite and imperishable spirit. If we could see that the Divine is the real truth of our existence, all else would change to our vision, assume its true character and our life and action acquire the divine values and move in the law of the divine nature.

14 Thus is my divine Maya of the gunas it is hard to overcome; those cross beyond it approach Me.¹

II. THE SYNTHESIS OF DEVOTION AND KNOWLEDGE

न मां कुर्वन्ति न मया प्रचक्षते नराधमा ।
माययापहततना आगुरं भावमाभवा ॥१५॥

15. The evil-doers attain not to Me, souls bewildered, low in the human scale; for their knowledge is reft away from them by Maya and they resort to the nature of being of the Asura.²

¹ It is a cosmic veil which the Godhead has spun around our understanding, Brahma, Vishnu and Rudra have woven its complex threads; the Shakti, the Supreme Nature is there at its base and is hidden in its every tissue. We have to work out this web in ourselves and turn through it and from it leaving it behind us when its use is finished, turn from the gods to the original and supreme Godhead in whom we shall discover at the same time the last sense of the gods and their works and the inmost spiritual verities of our own imperishable existence.

² The evil-doer cannot attain to the Supreme, because he is forever trying to satisfy the idol ego on the lowest scale of human nature, his real God is this ego. Sin is the working of the lower nature for the crude satisfaction of its own ignorant, dull or violent rajasic and tamasic propensities in revolt against

चतुर्विधा भजन्ते मां जनाः सुहृदिनोऽर्जुन ।
मातुर्मात्रासुरर्षादौ ज्ञानी च भरतर्षभ ॥१६॥

16. Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four kinds of *bhaktas*; the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore Me with knowledge, O Lord of the Bharatas.¹

any high self-control and self-mastery of the nature by the spirit. The Purusha, the soul within us which assents in Nature to the varying impulse of the gunas, has to give its sanction to that sattvic impulse and that sattvic will and temperament in our being which seeks after a right rule of action and a harmonious light of knowledge. Man has first of all to become ethical, *nakriti*, and then to rise to heights beyond any mere ethical rule of living, to the light, largeness and power of the spiritual nature, where he gets beyond the grasp of the dualities and its delusion.

¹ Self-knowledge, equality, impersonality are the first necessities, as we have already seen, and that is the way of reconciliation between knowledge and works, between spirituality and activity. But the Gita now lays down another and greater necessity for the Karmayogin who has unified his Yoga of works with the Yoga of knowledge. Not knowledge and works alone are demanded of him now, but *bhakti* also, devotion to the Divine, love and adoration and the soul's desire of the Highest.

तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

17. Of these the knower, who is ever in constant union with the Divine, whose bhakti is all concentrated on Him, is the best; he loves Me perfectly and is my beloved.¹

उदाराः सर्वे एवैते ज्ञानी त्वार्त्मव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

18. Noble are all these without exception, but the knower is verily my self; for as his highest goal he accepts Me, the Purushottama, with whom he is in union.²

यदूर्ना जग्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्ववित् स महात्मा सुदुर्लभः ॥१९॥

19. At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows that Vasudeva, the omnipresent Being, is all that is.

¹ Thus single devotion is his whole law of living and he has gone beyond all creeds of religious belief, rules of conduct, personal aims of life.

² His is the divine birth in the supreme Nature, integral in being, completed in will, absolute in love, perfected in knowledge. In him the Jiva's cosmic existence is justified because it has exceeded itself and so found its own whole and highest truth of being.

कार्मस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममाख्याय श्रद्धया नियताः स्वया ॥२०॥

20. Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.

यो यो यो यो तनुं भवतः भद्रयाचितुमिच्छति ।

तस्य तस्याचमो भद्रो तामेव विद्याम्यहम् ॥२१॥

21. Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating.¹

स तया भद्रया युक्तास्तस्याराधानमीहते ।

तभक्ते च ततः कामान्मयेव विहितानिह तान् ॥२२॥

22. He endowed with that faith worships that form; and by the force of that faith in his cult and worship he gets his desires; it is I myself who (in that form) give these fruits.²

¹ These forms are after all a certain kind of manifestation through which the imperfect human intelligence can touch him, these desires are first means by which our souls turn towards him; nor is any devotion worthless or ineffective, whatever its limitations. It has the one grand necessity, faith.

² So far as there is a spiritual attainment by this way, it is only to the gods; it is only the Divine in formations of mutable nature and as the giver of her results that they realise. But

अन्यत्र तु फलं तेषां तद्भवत्यन्यमेषाम् ।

देवान्देवयज्ञो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

23. But these fruits are temporary, sought after by those who are of petty intelligence and unformed reason. To the gods go the worshippers of the gods, but my devotees come to Me.

अप्यक्तं व्यक्तिसापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाख्यमनुत्तमम् ॥२४॥

24. Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable, most perfect.

नाहं प्रकृताः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति कोको मामत्रमव्ययम् ॥२५॥

25. Nor am I revealed to all, enveloped in my Yogamaya; this bewildered world knows Me not, the unborn, the imperishable.¹

those who adore the transcendent and integral Godhead embrace all this and transform it all, exalt the gods to their highest, Nature to her summits, and go beyond them to the very Godhead, realise and attain to the Transcendent.

¹ If after thus bewildering them with his workings in Nature, he were not to meet them in these at all, there would be no divine hope for man or for any soul in Maya. Therefore according to their nature, as they approach him, he accepts their bhakti and answers to it with the reply of divine love and compassion.

वेदाहं तत्पतीतानि वर्तमानानि भविष्यन् ।

भविष्याणि च भूतानि मां तु वेद न वदन् ॥२६॥

26. I know all past and all present and future existences, O Arjuna, but Me none yet knows.

इच्छाद्वेषममृत्योर्दुःखमोहेन भासते ।

नन्दभूतानि नमोहं तर्हि यानि वदन् ॥२७॥

27. By the delusion of the dualities which arises from wish and disliking, O Bharata, all existences in the creation are led into bewilderment.¹

वेदां त्यज्यते वादं ज्ञानां दुष्टदमभावात् ।

ते दुःखमोहनिवृत्त्या भङ्गते मां वेदयता ॥२८॥

28. But those men of virtuous deeds, in whom sin is come to an end, they, freed from the delu-

¹ We have now set before us three interdependent movements of our release out of the normal nature and our growth into the divine and spiritual being. It is the ignorance, the egoism which fails to see and lay hold on the Divine everywhere, because it sees only the dualities of Nature and is constantly occupied with its own separate personality and its seekings and shinnings. For escape from this circle the first necessity in our works is to get clear of the sin of the vital ego, the fire of passion, the tumult of desire of the casual nature, and this has to be done by the steadying sattvic impulse of the ethical being.

sion of the dualities, worship Me, steadfast in the vow of self-consecration.¹

अरामरणमोभाय शमाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमप्यात्मं कर्म चातिलम् ॥२९॥

29. Those who have resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death (from the mortal being and its limitations), come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.²

माधिभवादिरेवं मा माधियतं च ये विदुः ।

अथानाद्येति च मा ते विदुर्ब्रह्मचेषमः ॥३०॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आर्जुनसंवाद्योऽष्टमोऽध्यायः ।

¹ When one is growing into the sattwic nature, it is necessary to rise above the dualities and to become impersonal, equal, one self with the Immutable, one self with all existences. This process of growing into the spirit completes our purification. But while this is being done, while the soul is enlarging into self knowledge, it has also to increase in devotion. Equality and vision of unity once perfectly gained, a supreme bhakti, an all-embracing devotion to the Divine, becomes the whole nature of the being. All other law of conduct merges into devotion, into *atma-karma*, purification of the Purushottama, the Gita says in the perfect knowledge of the Brahman.

30. Because they know Me and know at the same time the material and the divine nature of being and the truth of the Master of sacrifice, they keep knowledge of Me also in the critical moment of their departure from physical existence and have at that moment their whole consciousness in union with Me (the Purushottama).¹

¹ Therefore they attain to Me. No longer bound to the mortal existence, they reach the very highest status of the Divine quite as effectively as those who lose their separate personality in the impersonal and immutable Brahman. Thus the Gita closes this important and decisive seventh chapter.

EIGHTH CHAPTER

THE SUPREME DIVINE

अर्जुन उवाच

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

1. Arjuna said: What is *tad brahman*, what *adhyatma*, what *karma*, O Purushottama? As what is declared to be *adhibhuta*, what is called *adhidaiva*?

अधिपतः कथं कोऽत्र देहेऽस्मिन्मनुजसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियन्तात्मभिः ॥२॥

2. What is *adhiyajna* in this body, O Madhusudhana? And how, in the critical moment of departure from physical existence, art Thou to be known by the self-controlled?

श्रीभगवानुवाच

अक्षरं ब्रह्म कर्म स्वभावोऽप्यात्ममुच्यते ।
भूतभावोद्भवधरो विनर्तः कर्मभङ्गिनः ॥३॥

3. The Blessed Lord said: The Akshara is the supreme Brahman; *rasakshara* is called *adhyatma*;

Karma is the name given to the creative movement, *visarga*, which brings into existence all beings and their subjective and objective states.

अधिभूतं क्षरो भावः पुरुषस्त्वाधिदेवतम् ।

अधियतोऽहमेवात्र देहे देहभूतो वर ॥४॥

4. *Adhibhuta* is *ksharabhava*, *adhidaiva* is the Purusha; I myself am the Lord of sacrifice, *adhiyajna*, here in the body, O best of embodied beings.¹

¹ Here we find the universal principles enumerated in two slokas. By that Brahman, a phrase which in the Upanishads is more than once used for the self-existent as opposed to the phenomenal being, the Gita intends, it appears, the immutable self-existence which is the highest self-expression of the Divine and on whose unalterable eternity all the rest, all that moves and evolves, is founded, *aksharam paramam*. By *adhyatma* it means *swabhava*, the spiritual way and law of being of the soul in the supreme Nature. Karma, it says, is the name given to the creative impulse and energy, *visarga*, which looses out things from this first essential self-becoming, this *swabhava*, and effects, creates, works out under its influence the cosmic becoming of existences in *Prakriti*. By *adhibhuta* is to be understood all the result of mutable becoming, *ksharo bhava*. By *adhidaiva* is intended the Purusha, the soul in Nature, the subjective being who observes and enjoys as the object of his consciousness all that is this mutable becoming of his essential existence worked out here by Karma in Nature. By *adhiyajna*, the Lord of works and sacrifice,

भक्तहासे च मामेव स्मरन्मुखा कलेवरम् ।

यः प्रयाति स भूभावं याति नास्त्यत्र संशयः ॥५॥

5. Whoever leaves his body and departs remembering Me at his time of end, comes to my *bhava* (that of the Purushottama, my status of being); there is no doubt of that.¹

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

. तं तमेवंति कोन्तेय सदा तद्भावभाविनः ॥६॥

6. Whosoever at the end abandons the body, thinking upon any form of being, to that form he attains, O Kaunteya, into which the soul was at each moment growing inwardly during the physical life.²

I mean, says Krishna, myself, the divine, the Godhead, the Purushottama here secret in the body of all these embodied existences. All that is, therefore, falls within this formula.

¹ The thought of the Gita here is not on a par with the indulgences and facilities of popular religion; it has nothing in common with the crude fancies that make the absolution and last unction of the priest an edifying "Christian" death after an unedifying, profane life or the precaution or accident of a death in sacred Benares or holy Ganges a sufficient machinery of salvation. The divine subjective becoming on which the mind has to be fixed firmly in the moment of the physical death, must have been one into which the soul was at each moment growing inwardly during the physical life.

² born into the world, revolves between world and of Prakriti and Karma. Purusha in Pra-

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यस्मिन्मनोबुद्धिमिवैव्यस्यमंशयम् ॥३॥

7. Therefore at all times remember Me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.

अध्यासयोगयुक्तेन चेतसा मान्यगामिना ।

परमं पुष्टं दिव्यं प्राप्तिं पार्षन्निश्चितयन् ॥८॥

8. For it is by thinking always of him with a consciousness united with him in an undeviating yoga of constant practice that one comes to the divine and supreme Purusha, O Partha.¹

kṛti is his formula: what the soul in turn thinks, contemplates and acts, that always he becomes. All that he had been, determined his present birth, and all that he is, thinks, does in this life up to the moment of his death, determines what he will become in the worlds beyond and in lives yet to be. If birth is a becoming, death also is a becoming, not by any means a cessation. The body is abandoned but the soul goes on its way.

¹ If we have become in our consciousness one self with all, one self which is always to our thought the Divine, and even our eyes and our other senses see and sense the Divine Being everywhere so that it is impossible for us at any time at all to feel or think of anything as that merely which the unenlightened sense perceives, but only as the Godhead at once concealed and manifested in that form, and if our will is one

कवि पुराणमनुशास्त्रितारमन्तोर्णोनाममनुमतेः ।

सर्वस्य धातारमन्त्रिन्यक्षयसादित्यवर्णं तमसः परम्वत् ॥९॥

प्रयागवाले मनमाश्चतेन

भक्त्या दुष्टो योगवतेन च ।

भुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमूरेति दिव्यम् ॥१०॥

9-10. This supreme Self is the Seer, Ancient of Days, subtler than the subtle and (in his eternal self-vision and wisdom) the Master and Ruler of all existence, who sets in their place in his being all things that are; his form is unthinkable, he is refulgent as the sun beyond the darkness; he who thinketh upon this Purusha at the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti and the life-force entirely drawn up and set between the brows

in consciousness with a supreme will and every act of will, of mind, of body is felt to come from it, to be its movement, instinct with it or identical, then what the Gita demands can be integrally done. The remembrance of the Divine Being becomes no longer an intermittent act of the mind, but the natural condition of our activities and in a way the very substance of the consciousness. The Jiva has become possessed of its right and natural, its spiritual relation to the Purushottama and all our life is a Yoga, an accomplished and set an eternally self-accomplishing oneness.

in the seat of mystic vision, he attains to this supreme divine Purusha.⁷

यदक्षरं वेदविदो वदन्ति विप्रन्ति यद्यतपो श्रोतराणाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संप्रहेण प्रवक्ष्ये ॥११॥

11. This supreme Soul is the immutable self-existent Brahman of whom the Veda-knowers speak, and this is that into which the doers of askesis enter when they have passed beyond the affections of the mind of mortality and for the desire of which they practise the control of the bodily passions; that status I will declare to thee with brevity.⁸

⁷ We arrive here at the first description of this supreme Purusha,—the Godhead who is even more and greater than the Immutable and to whom the Gita gives subsequently the name of Purushottama. He too in his timeless eternity is immutable far beyond all this manifestation and here in Time there dawn on us only faint glimpses of his being conveyed through many varied symbols and disguises, *avyakto akshara*.

The union by love is not here superseded by the featureless unification through knowledge, it remains to the end a part of the supreme force of the Yoga.

⁸ That eternal Reality is the highest step, place, foothold of being (*padam*); therefore is it the supreme goal of the soul's movement in Time, itself no movement but a status original, sempiternal and supreme, *paramam sthanam adyam*.

सर्वद्वाराणि संशम्य मनो हृदि निदध्या च ।

मूर्धन्याधाय तमनः प्राणमास्थितो योगधारणाम् ॥१२॥

भोमित्येकाशरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

12-13. All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.¹

अन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं मुक्तमः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

14. He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संतिदिं परमां गताः ॥१५॥

¹ This is the established Yogic way of going, a last offering up of the whole being to the Eternal, the Transcendent. But still that is only a process; the essential condition is the constant undeviating memory of the Divine in life, even in action and battle, and the turning of the whole act of living into an uninterrupted Yoga, *nitya-yoga*.

15. Having come to Me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.¹

मायस्तु भुवनान्तोक्तः पुनरावर्तिवोऽर्जुन ।

माययेत्य नु कोऽत्र पुनरंशः स विद्यते ॥१६॥

16. The highest heavens of the cosmic plan are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to Me (the Purushottama).

महमयुगवर्षं जगत्सहस्रं ब्रह्मणो दिवः ।

रात्रिं क्षुप्ताह्वान्तां तेऽरोरावर्तिरो जनाः ॥१७॥

17. Those who know the day of Brahma, a thousand ages (Yugas) in duration, and the night, a thousand ages in ending, they are the knowers of day and night.

¹ Whatever fruit can be had from the aspiration of knowledge to the indefinable Brahman, is acquired also by this other and comprehensive aspiration through knowledge, works and love to the self-existent Godhead who is the Master of works and the Friend of mankind and of all beings. To know him so and so to seek him does not bind to rebirth or to the chain of Karma, the soul can satisfy its desire to escape permanently from the transient and painful condition of our mortal being.

अव्यक्ताद्भवतयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

18. At the coming of the Day all manifestations are born into being out of the unmanifest, at the coming of the Night all vanish or are dissolved into it.

भूतस्यैव स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पश्ये प्रभवत्यहरागमे ॥१९॥

19. This multitude of existences helplessly comes into the becoming again and again, is dissolved at the coming of the Night, O Pattha, and is born into being at the coming of the Day.

परस्तस्मात्तु भावोऽप्योऽप्यव्यक्तोऽप्यव्यक्तस्तनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

20. But this unmanifest is not the original divinity of the Being; there is another status of his existence, a supracosmic unmanifest beyond this cosmic non-manifestation, (which is eternally self-seated, is not an opposite of this cosmic status of manifestation but far above and unlike it, changeless, eternal), not forced to perish with the perishing of all these existences.

अव्यक्तोऽक्षर इत्युक्तस्तस्मात्तुः परस्यो नान्तम् ।

यं प्राप्य न निवर्तन्ते तद्गमयाम्यमम ॥२१॥

21. He is called the unmanifest immutable,

him they speak of as the supreme soul and status, and those who attain to him return not; that is my supreme place of being.¹

पुरुषः स परः पार्व भक्ष्या लब्ध्यास्वनन्दया ।

यस्यान्तर्धानं भूतानि येन सर्वमिदं तनम् ॥२२॥

22. But that supreme Purusha has to be won by a bhakti which turns to him alone in whom all beings exist and by whom all this world has been extended in space.²

यत्र बान्धे स्वनाश्रुतिमाश्रति येन योगिनः ।

प्रयाता शान्तिं स बान्धं बन्धयामि भगवर्धन ॥२३॥

¹ It might seem that the proper way to reach this eternally unmanifested Being is to get rid of all that we have become in the manifestation, not to carry up to it our whole inner consciousness in a combined concentration of the mind's knowledge, the heart's love, the Yogic will, the vital life-force. Especially, bhakti seems inapplicable to the Absolute who is void of every relation, *avyakṛto*. But the Gita insists in the next sloka that although this condition is supra-cosmic and although it is eternally unmanifest, still that supreme Purusha has to be won by bhakti.

² In other words, the supreme Purusha is not an entirely relationless Absolute aloof from our illusions, but he is the Seer, Creator, and Ruler of the world, and it is by knowing and by loving Him as the One and the All that we ought by a union with him of our whole conscious being in all thought, all energies, all actions to seek the supreme consummation, the perfect perfection, the absolute release.

23. That time wherein departing Yogins do not return, and also that wherein departing they return, that time shall I declare to thee, O foremost of the Bharatas.

अग्निज्योतिरहः शुक्लः घग्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥
धूमो रात्रिस्तथा कृष्णः घग्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिष्यो गी प्राप्य निवर्तते ॥२५॥

24-25. Fire and light and smoke or mist, the day and the night, the bright fortnight of the lunar month and the dark, the northern solstice and the southern, these are the opposites. By the first in each pair the knowers of the Brahman go to the Brahman; but by the second the Yogin reaches the "lunar light" and returns subsequently to human birth.

शुक्लकृष्णे गती ह्येते जगत्तः शाश्वते मते ।
एकया यात्यनादृतिमन्ययावर्तते पुनः ॥२६॥

26. These are the bright and the dark paths (called the path of the gods and the path of the fathers in the Upanishads); by the one he departs who does not return, by the other he who returns again.¹

¹ Whatever psycho-physical fact or else symbolism there be behind this notion,—it comes down from the age of

NINTH CHAPTER

WORKS, DEVOTION AND KNOWLEDGE

धीमथिमानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनभूयसे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽनुभात् ॥१॥

1. The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the essential knowledge attended with all the comprehensive knowledge, by knowing which thou shalt be released from evil.¹

¹ The Teacher is going to open the mind of Arjuna to the knowledge and sight of the integral Divinity and lead up to the vision of the eleventh book, by which the warrior of Kurukshetra becomes conscious of the author and upholder of his being and action and mission, the Godhead in man and the world. Arjuna is to become aware of himself as existing only in God and as acting only by the power within him, his workings only an instrumentality of the divine action, his egoistic consciousness only a veil and to his ignorance a misrepresentation of the real being within him which is an immortal spark and portion of the supreme Godhead.

सर्वज्ञं सर्वशक्तिं सर्वव्यापी ।

सर्वत्रैव सर्वं सर्वं विद्यमानम् ॥

2 This is the long-knowledge, the long-specter (the wisdom of all wisdom, the secret of all secrets), it is a pure and supreme light which can only be direct spiritual experience, it is the right and just knowledge, the very law of being. It is easy to practice and imperishable.

सर्वज्ञं सर्वशक्तिं सर्वव्यापी ।

सर्वत्रैव सर्वं सर्वं विद्यमानम् ॥

3 (But faith is necessary. The soul that fails to get forth in the higher truth and law, 4) Parashara, not returning to Me, must return into the path of ordinary earthly being subject to death and error and evil.⁵

¹ It cannot pass into the condition which it has for this is a truth which has to be lived - and it is the soul's power of life, not dependent on the mind's direction.

The reason why the practice of the Yoga has been possible and easy to those in doing it was given up the whole meaning of it when the materialists got into the hands of the teachers as well as those who practice but had no idea. This is the reason. There is no doubt that the whole world is in progress now, a new era has begun. In taking up one's life one has not to be up to the eyes in the material life and progress. The law has to be seen in its own spiritual nature and then it is possible to see the law in its own light and in its own way.

6. It is as the great, the all-pervading aerial principle dwells in the etheric that all existences dwell in Me, that is how you have to conceive of it.¹

सर्वभूतानि कोऽप्येव प्रकृतिं याति मामिदम् ।

कल्पक्षये पुनस्तानि कल्पादो विवर्जाम्यहम् ॥७॥

7. All existences, O Kaunteya, return into my divine Nature (out of her action into her immobility and silence) in the lapse of the cycle; at the beginning of the cycle again I loose them forth.

प्रकृतिं स्वावशब्दं विवर्जामि पुनः पुनः ।

भूतप्रायमिदं कृत्स्नमवशं प्रकृतेर्बलात् ॥८॥

8. Leaning—pressing down upon my own Nature (Prakriti) I create (loose forth into various being) all this multitude of existences, all helplessly subject to the control of Nature.²

¹ The Self does not dwell in all these existences or in any of them; that is to say, he is not contained by any,—just as the ether here is not contained in any form, though all forms are derived ultimately from the ether. But still in the movement also is the Divine; he dwells in the many as the Lord in each being. Both these relations are true of him at one and the same time.

² Ignorant, the Jiva is subject to her cyclic whirl, not master of itself, but dominated by her, only by return to the divine consciousness can it attain to mastery and freedom.

न च मां तानि कर्माणि निबध्यन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेन कर्ममु ॥१॥

9. Nor do these works bind Me, O Dhananjaya, for I am seated as if indifferent above, unattached to these actions.¹

मयाध्यक्षेण प्रवृत्तिः सृष्यते सत्त्वाचरम् ।

हेतुतानेन कौन्तेय जगद्विपरिवर्तते ॥२॥

10. I am the presiding control of my own action of Nature, (not a spirit born in her, but) the creative spirit who causes her to produce all that appears in the manifestation. Because of this, O Kaunteya, the world proceeds in cycles.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥३॥

11. Deluded minds despise me lodged in the human body because they know not my supreme nature of being, Lord of all existences.²

¹ If in his power he accompanies Nature and causes all her workings, he is outside it too, as if one seated above her universal action in the supracosmic mastery, not attached to her by any involving and mastering desire and not therefore bound by her works, because he infinitely exceeds them and precedes them, is the same before, during and after all their procession in the cycles of Time.

² Mortal mind is bewildered by its ignorant reliance upon veils and appearances; it sees only the outward human body,

सोयता सोयवर्षाभो सोयमाता विवेकः ।

राक्षसीमायुगी चंद्र इति सोहिनी विना ॥१२॥

12. All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the *Rakshasic* and *Asuric* nature which deludes the will and the intelligence.¹

महात्मानां नो वाचं ईशो इति निर्वाचना ।

अज्ञानमयमनसो जाला भूतहितमयम् ॥१३॥

13. The great-souled, O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love.²

human mind, human way of living and catches no liberating glimpse of the Divinity who is lodged in the creature. It ignores the divinity within itself and cannot see it in other men, and even though the Divine manifest himself in humanity as *Arjun* and *Krishna*, it is still blind and ignores or despises the veiled Godhead.

¹ Those who have given themselves up too entirely to the outward drive of the mentality, fall into the hands of the lower nature, cling to it and make it their foundation.

² The great-souled, who open themselves to the light and happiness of the divine nature of which man is capable, are alone on the path narrow in the beginning, increasingly wide in the end that leads to liberation and perfection. The growth of the god in man is man's proper business, the stead-

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

14. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion they worship Me ever in Yoga.¹

ज्ञानयत्नेन चाप्यग्रे यजन्तो मामुपासते ।

एकत्वेन व्यक्तत्वेन बहुधा विद्वतोमुत्तम ॥१५॥

15. Others also seek Me out by the sacrifice of knowledge and worship Me in my oneness and in every separate being and in all my million universal faces (fronting them in the world and its creatures).²

fast turning of this lower Asuric and Rakshasic into the divine nature is the carefully hidden meaning of human life.

¹ All the long stress of the inner self to break outward becomes a form now of spiritual endeavour and aspiration to possess the Divine in the soul and realise the Divine in the nature. All life becomes a constant Yoga and unification of that Divine and this human spirit. This is the manner of the integral devotion, it creates a single uplifting of our whole being and nature through sacrifice by the dedicated heart to the eternal Purushottama.

² This knowledge becomes easily an adoration, a large devotion, a vast self-giving because it is the knowledge of a Spirit, the contact of a Being, the embrace of a supreme and universal Soul which clings all that we are even as it lavishes on us when we approach it all the treasures of its endless delight of existence.

अहं चक्षुर्हं यतः स्वप्राणमहोत्तमम् ।

मन्त्रोत्तममहोत्तममहोत्तममहोत्तमम् ॥१६॥

16. I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.¹

विश्वामित्र उवाच । अतो माता धामा विश्वम् ।

येन त्विन्द्रोद्धारं कृत्वा मातुः पश्येत् ॥१७॥

17. I the Father of this world, the Mother, the Ordainer, the first Creator, the object of Knowledge, the sacred syllable OM and also the *Rik*, *Sama* and *Yajur* (Vedas).

तस्मिन्नेव त्रयं माता विश्वम् तत्रैव गृहम् ।

इन्द्र उवाच । अतो विश्वम् ओम् अथ यजुः ॥१८॥

18. I the path and goal, the upholder, the master, the witness, the house and country, the

¹ The way of words too turns into an offering and a devotion of self-giving because it is an entire sacrifice of all our will and its activities to the one Puroshottama. The outward Vedic rite is a powerful symbol, effective for a slighter though still a heavenward purpose, but the real sacrifice is that inner oblation in which the Divine Atm becomes himself the ritual action, the sacrifice and every single circumstance of the sacrifice. The flame is the Godward will and that will is God himself with a jet. All that has been received from Him is paid up to the source and the worship of its own Being, its own supreme Truth and Origin.

refuge, the benignant friend; I the birth and statu and destruction of apparent existence, I the imperishable seed of all and their eternal resting place.

तसाम्यहम् बर्तनितुष्टाश्चमृतामि व ।

अमृतं चैव मृत्युश्च मरणञ्चाहमर्तुन ॥१९॥

19. I give heat, I withhold and send forth the rain; immortality and also death, existent and non-existent am I, O Arjuna.

त्रैविद्या मां सोमपाः पुनश्चासा-

यतैरिष्ट्वा स्वर्गेति प्राप्यन्ते ।

ते पुण्यमासाद्य मुरेन्द्रलोक-

मदनन्ति दिव्यान्निवि देवभोगान् ॥२०॥

20. The knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they ascending to the heavenly worlds by their righteousness enjoy in paradise the divine feasts of the gods.

ते तं भुक्त्वा स्वर्गलोकं विदालं

क्षीणे पुण्ये मत्पलोकं विदन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥२१॥

21. They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds,

exhausted, return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death.¹

अनन्यादिबलकृतो मां ये जनाः पर्युपासते ।

मेवां निर्व्याधिमुत्तमानां योगक्षेमं वहाम्यहम् ॥२२॥

22. To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good.²

¹ This firm belief in a Beyond and the seeking of a diviner world secures to the soul in its passing the strength to attain to the joys of heaven on which its faith and seeking were centred but the return to mortal existence imposes itself because the true aim of that existence has not been found and realised. Here and not elsewhere the highest Godhead has to be found, the soul's divine nature developed out of the imperfect physical human nature and through unity with God and man and universe the whole large truth of being discovered and lived and made truly wonderful. That completes the long cycle of our becoming and admits us to a supreme result, that is the opportunity given to the soul by the human birth and, until that is accomplished, it cannot cease.

² To see nothing but the Divine, to be at every moment in union with Him, to love Him in all creatures and have the delight of Him in all things is the whole aim and end of the spiritual existence of the God-born. His God-nature does not

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाम्बिताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

23. Even those who sacrifice to other god-heads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

24. It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall.

यान्ति देवता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेभ्यः यान्ति मद्याजिनोऽपि माम् ॥२५॥

25. They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but my worshippers come to Me.¹

divorce him from life, nor does he miss anything of the fullness of life; for God himself becomes the spontaneous bringer to him of every good and of all his inner and outer getting and having.

¹ An entire seeing of the Divine is the condition of an entire conscious self-surrender; the rest attains to things that are incomplete and partial and has to fall back from

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमस्माि प्रयतात्मनः ॥२६॥

26. He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul is acceptable to Me.¹

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुर्व्व भदर्थजम् ॥२७॥

27. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of the soul's will or effort, thou puttest forth, make it an offering unto Me.

शुभाशुभफलैरेवं मोक्षयते कर्मबन्धनम् ।

संन्यासयोगयुक्तत्वा दिमुक्तो मामर्पयति ॥२८॥

them and return to enlarge itself in a greater seeking and wider God-experience. This absolute self-giving, that one-minded surrender is the devotion which the Gita makes the crown of its synthesis. All action and effort are by this devotion turned into an offering to the supreme and universal Godhead.

¹ Here the least, the slightest circumstance of life the most insignificant gift out of oneself or what one has, the smallest action assumes a divine significance and it becomes an acceptable offering to the Godhead who makes it a means for his possession of the soul and life of the God-lover.

28. Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy soul in union with the Divine through renunciation, thou shalt become free and attain to Me.

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्मि न द्वेषः ।

ये भजन्ति तु मां भक्त्या सयि ते तेऽहं चाप्यहम् ॥२९॥

29. I (the Eternal Inhabitant) am equal in all existences, none is dear to Me, none hated; yet those who turn to Me with love and devotion, they are in Me and I also in them.¹

अपि चेतुर्गुणधारी भक्ते मामन्यभाक् ।

साधुरेषु स मन्तव्यः सम्यग्यवसितो हि सः ॥३०॥

30. If even a man of very evil conduct turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

• कौन्तेय प्रतिजानीहि न मे भक्तः प्रशस्यति ॥३१॥

¹ All at last equally come to him through their circlings in the Ignorance. But it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. Love of the Highest and a total self-surrender are the straight and swift way to this divine oneness.

31. Swiftly he becomes a soul of righteousness and obtains eternal peace. This is my word of promise, O Arjuna, that he who loves Me shall not perish.¹

सौ हि वारं व्यतीत्यैव चेति तद् वाक्यमेव ।

स्त्रियो वैश्यामनया शूद्राभ्येत्येति शक्तिं वरां वनिम् ॥१२॥

32. Those who take refuge with Me, O Partha, though outcastes, born from a womb of sin, women, Pāṇḍyāi, even Shūdras, they also attain to the highest goal.

¹ A will of entire self-giving opens wide all the gates of the spirit and brings in response an entire descent and self-giving of the Godhead to the human being, and that at once reshapes and assimilates everything in us to the law of the divine existence by a rapid transformation of the lower into the spiritual nature. The will of self-giving forces away by its power the veil between God and man, it annuls every error and annihilates every obstacle. Those who aspire in their human strength by effort of knowledge or effort of virtue or effort of laborious self-discipline, grow with much anxiety difficultly towards the Eternal, but when the soul gives up its ego and its works to the Divine, God himself comes in us and takes up our burden. To the ignorant he brings the light of the divine knowledge, to the feeble the power of the divine will, to the weak the direction of the divine power, to the suffering the infinite spiritual joy and Ananda. Their weakness and the standing up of their human strength make no difference.

इति तुल्यविद्यायां तुल्यता भवति राजर्षिरूपता ।

अविद्यामयं मोक्षविमं प्राप्य भक्त्यै नाम् ॥३३॥

33. How much rather than holy Brahmins and devoted king-sages? Thou who hast come to this transient and unhappy world, love and turn to Me.

सम्यक्ता भव मद्भक्तो मद्यामी मां नमस्कृत्य ।

मायेवंध्यसि दुष्टार्थवशात्वात् मन्त्ररायणः ॥३४॥

इति धीमद्भगवद्गीतासूक्तिसंज्ञु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्ण-
जन्मसंवादे राजविद्यारत्नगुरुयोगो नाम त्रयो अध्यायः ।

34. Become my-minded, my lover and adorer, a sacrificer to Me, bow thyself to Me, thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.¹

¹ This is the Gita's teaching of divine love and devotion, in which knowledge, works and the heart's longing become one in a supreme unification; a merging of all their diver-
" an intertwining of all their threads, a high fusion, a
: identifying movement.

TENTH CHAPTER

1. THE SUPREME WORD OF THE GITA

श्रीकृष्णबुवाय

भूय एव महाशयो ह्यहं ये वरम वच ।

अमेरुं प्रोवमानाय वर्यामि हितवाम्यस्य ॥१॥

1. The 'Blessed Lord said Again, O mighty-armed, hearken to my 'supreme word, that I will speak to thee from my will for thy soul's good, now that thy heart is taking delight in Me '

म मे विदुः सुगता प्रथमं न मार्गम् ।

अमार्गसि देवता मार्गता न मत्तम ॥२॥

2. Neither the gods nor the great Rishis know any birth of Me, for I am altogether and in

1 This delight of the heart in God is the whole consummation and essence of true Bhakti, this is just as a condition for the further development by which the final command to action comes at last to be given to the human instrument, Arjuna. The supreme word of the Lord contains the declaration of a universal knowledge and Bhakti is the supreme Yoga. This and no other is the supreme word which he had promised to reveal

every way the origin of the gods and the great Rishis.¹

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

3. Whosoever knows Me as the Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil.²

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

गुणं दुःखं भवोन्मादो भयं चाभयमेव च ॥४॥

अहिंसा समता तुष्टिरतथो दानं यशोप्रयशः ।

भवन्ति भावा भूताना मत्त एव पृथग्विधाः ॥५॥

4-5. Understanding and knowledge and freedom from the bewilderment of the Ignorance,

¹ The gods are spiritual forms of the eternal and original Deity who descend from him into the many processes of the world.

² All the perplexity of man's mind and action, all the stumbling, insecurity and affliction of his mind can be traced back to the groping and bewildered cognition and volition natural to his sense-obscured mortal mind in the body, *संसारमूर्ख*. But when he sees the divine Origin of all things, when he looks steadily from the cosmic appearance to its transcendent Reality and back from that Reality to the appearance, he is then delivered from this bewilderment of the mind, will, heart and senses.

forgiveness and truth and self-government and calm of inner control, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and austerity and giving, all here in their separate diversities are subjective becomings of existences, and they all proceed from Me.¹

महर्षेः सप्त ब्रूते ऋषीन् सप्तमानवा ।

ब्रह्मणा मानवा ज्ञाना येन श्रेष्ठ इमा इमा ॥६॥

6. The great Rishis, the seven Ancients of the world, and also the four Manus, are my mental becomings; from them are all these living creatures in the world.²

¹ All existences are becomings of the Divine, *Matam*, all subjective states and movements are his and their psychological becomings, *Manas*. These even, our lesser subjective conditions and their apparent results no less than the highest spiritual states, are all becomings from the supreme Being.

² The great Rishis, called here as in the Veda the seven original Sages, are intelligence powers of that divine Wisdom which has evolved all things out of its own self-consciousness infinite, *param param*, developed them down the range of the seven principles of its own nature. Along with them are coupled the four eternal Manus, the spiritual fathers of every human mind and body.

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

7. Whosoever knows in its right principles this my pervading lordship and this my Yoga, unites himself to Me by an untrembling Yoga; of this there is no doubt.¹

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां दृष्ट्वा भावसमन्विताः ॥८॥

8. I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise adore Me in rapt emotion.²

मद्विक्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं सुष्यन्ति च रमन्ति च ॥९॥

¹ He sees each aspect of the transcendent, the cosmic and the individual existence in its right relation to the supreme Truth and puts all in their right place in the unity of the divine Yoga. By this Yoga once perfected, undeviating and fixed, he is able to take up whatever poise of nature, assume whatever human condition, do whatever world-action without any fall from his oneness with the divine Self, without any loss of his constant communion with the Master of existence.

² This knowledge translated into the affective, emotional, temperamental plane becomes a calm love and intense adoration of the original and transcendental Godhead above us, the ever-present Master of all things here, God in man, God in Nature.

9. Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful.

तेषां मनसक्त्वातां भजतां प्रीतिपूर्वकम् ।

इदामि बुद्धिपूर्वं न देन यावद्वर्तन्ति ते ॥१०॥

10. To these who are thus in a constant union with Me, and adore Me with an intense delight of love, I give the Yoga of understanding by which they come to Me.¹

तेषामेवानुद्विग्नार्थमहमहात्मनः तव ।

नामवाग्वाग्मभाजम्बो ज्ञानवीदेन भाजता ॥११॥

11. Out of compassion for them, I, lodged in their self, by the blazing lamp of knowledge

¹ By the Yoga of the will and intelligence founded on an illumined union of works and knowledge the transition was effected from our lower troubled mind-ranges to the immutable calm of the witnessing Soul above the active nature. But now by this greater Yoga of the Buddha founded on an illumined union of love and adoration with an all-comprehending knowledge the soul rises in a vast ecstasy to the whole transcendental truth of the absolute and all-originating Godhead. The Eternal is fulfilled in the individual spirit and individual nature; the individual spirit is exalted from birth in time to the infinitudes of the Eternal.

15. Thou alone knowest Thyself by Thy
O Purushottama; Source of beings, Lord
beings, God of gods, Master of the world!

वस्तुमहंस्पशेयेन दिव्या ह्यात्मविभूतयः ।

यानि विभूतिभिर्लोकानिमांस्त्वं ध्याप्य तिष्ठसि ॥१६॥

16. Thou shouldst tell me of Thy divine
manifestations, all without exception, I
Vibhutis by which Thou standest pervadi
these worlds.¹

कथं विद्यामहं योगिस्त्वां सदा परिविभक्तयः ।

कस्य कस्य च भावेन चित्तयोगि भगवन्मया ॥१७॥

17. How shall I know Thee, O Yogin, I
thinking of Thee everywhere at all moments as
in what pre-eminent becomings should I think
Thee, O Blessed Lord?²

¹ Arjuna accepts him as that Vasudeva in and around
who is all things here by virtue of the world-pervading,
inhabiting, all-constituting matter powers of his becoming
vibhutayah

² Arjuna, though he accepts the revelation of Vasudeva
all and though his heart is full of the delight of it, yet find
it difficult to see him in the apparent truths of existence, &
detect him in this fact of Nature and in these disguised
phenomena of the world's becoming. So he requires guiding
indications.

विष्णवेनात्मनो योगं विभूतिं च ज्ञातव्यम् ।

भूयः कथय त्वत्किं भूषणो भर्ता मेऽमृतम् ॥१८॥

18. In detail tell me of Thy Yoga and Vibhuti,
) Janardana; and tell me ever more of it; it is
nectar of immortality to me, and however much
of it I hear, I am not satiated.

भीमार्जुनवाच

हन्ते मे वर्धयिष्यामि दिव्या ह्यर्घ्याविभूतयः ।

ज्ञात्वात्मनः कुर्वेत् सात्वतः प्रोक्तवत्य मे ॥१९॥

19. The Blessed Lord said: Yes, I will tell
thee of my divine Vibhutis, but only in some of
my principal pre-eminences, O best of the Kurus;
for there is no end to the detail of my self-
extension in the universe.¹

अहमात्मा गुहादन्तं सर्वभूतानां स्थितम् ।

अहमिदं सर्वं खल्विदं भूतानामनन्तम् ॥२०॥

20. I, O Gudakesha, am the self which abides

¹ While we must identify ourselves impartially with the universal divine Becoming in all its extension, we must at the same time realise that there is an ascending evolutionary power in it, an increasing intensity of its revelation in things, a hierarchic secret something that carries us upward from the first concealing appearances through higher and higher forms towards the large ideal nature of the universal Godhead.

within all beings. I am the beginning and middle and end of all beings.¹

आदित्यानामहं विष्णुर्मयोतिषां रविरङ्गमाहम् ।

मरीचिमहं तामसि नक्षत्राणामहं गतो ॥२१॥

21. Among the Adityas I am Vishnu; among lights and splendours I am the radiant Sun; I am Marichi among the Maruts; among the stars the Moon am I.²

वेदानां सामवेदोऽस्मि देवानामसि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामसि चेतना ॥२२॥

22. Among the Vedas I am the Sama-Veda; among the gods I am Vasava; I am mind among the senses, in living beings I am consciousness.

¹ This summary enumeration begins with a statement of the primal principle that underlies all the power of this manifestation in the universe. It is this that in every being and object God dwells concealed and discoverable. It is this inner divine Self hidden from the mind and heart which he inhabits who is all the time evolving the mutations of our personality in Time and our sensational existence in Space,—Time and Space that are the conceptual movement and extension of the Godhead in us.

² Among all these living beings, cosmic godheads, super human and human and subhuman creatures, and amid all these qualities, powers and objects, the chief, the head, the greatest in quality of each class is a special power of the becoming of the Godhead.

यदाग्रां तद्गुणेष्वस्मि विसृज्यो यक्षरक्षसाम् ।

वसुनां वाक्कण्ड्वस्मि देवः शिखरिणामहम् ॥२३॥

23. I am Shiva among the Rudras, the lord of wealth among the Yakshas and Rakshasas, Agni among the Vasus; Meru among the peaks of the world am I.

पुण्येसां च मुख्यं मां विद्धि पार्थं ब्रह्मपतिम् ।

सेनानीनामहं स्कन्दः सरसायस्मि सागरः ॥२४॥

24. And know Me, O Partha, of the high priests of the world the chief, Brihaspati; I am Skanda, the war-god, leader of the leaders of battle; among the flowing waters I am the ocean.

महर्षीणां भृगुरहं गिरापरन्देहमभाम् ।

यदाग्रां जपपञ्चोर्जस्य स्वावराणां हिमालयः ॥२५॥

25. I am Bhṛigu among the great Rishis; I am the sacred syllable OM among words; among acts of worship I am the worship called Japa (silent repetitions of sacred names etc.); among the mountain-ranges I am Himalaya.

सर्ववृक्षाणां देवर्षीणां च नागरः ।

पद्मर्षीणां चित्ररथः शिखरां वसिष्ठो मुनिः ॥२६॥

26. I am the Aśvattha among all plants and trees; and I am Narada among the divine sages, Chitraratha among the Gandharvas, the Munis Kapila among the Siddhas.

उच्छैःश्रवणमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गरुडानां नराणां च नराधिपम् ॥२७॥

27. Uchchaisravas among horses know
nectar-born; Airavata among lordly elephants
and among men the king of men.

भाषुधानामहं वज्रं धेनुनामस्मि कामधुकः ।
प्रजनदत्तास्मि कन्दर्पः सर्पानामस्मि वासुकिः ॥२८॥

28. Among weapons I am the divine thunder-
bolt; I am Kamadhuk the cow of plenty
cattle; I am Kandarpa the love-god among
progenitors; among the serpents Vasuki

अनन्तदत्तास्मि नागानां वरुणो यादस्तामहम् ।
पितृणामप्येमां चास्मि यमः संयमतामहम् ॥२९॥

29. And I am Ananta among the
Varuna among the peoples of the sea,
among the Fathers, Yama (lord of death)
among those who maintain rule and order.

प्रह्लाददत्तास्मि देव्यानां कालः कलयतामहम् ।
मृगाणां च सुगन्धोद्भवं वनतेजस्रं पक्षिणाम् ॥३०॥

30. And I am Prahlada among the
am Time the head of all reckoning to
reckon and measure; and among the beasts
forest I am the king of the beasts, and
among birds.

पवनः पवतामस्मि रामः शस्त्रधृतामहम् ।

सर्पाणां मकरद्व्यास्मि श्रोतस्तामस्मि जाह्नवी ॥३१॥

31. I am the wind among purifiers; I am Rama among warriors; and I am the alligator among fishes; among the rivers Ganges am I.

सर्गाणामादिरन्तश्च मध्यं चेदहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

32. Of creation I am the beginning and the end and also the middle, O Arjuna. I am spiritual knowledge among the many philosophies, arts and sciences; I am the logic of those who debate.¹

अक्षराणामकारोऽस्मि इन्द्रः सामातिकल्प च ।

महमेवाक्षयः कालो धाताहं विद्यतोमृतः ॥३३॥

33. I am the letter A among letters, the dual among compounds. I am imperishable Time; I am the Master and Ruler (of all existences), whose faces are everywhere.²

¹ All things are his powers and effectuations in his self-Nature, *vibhūtiḥ*. He is the origin of all they are, their beginning; he is their support in their ever-changing status, their middle; he is their end too, the culmination or the disintegration of each created thing in its cessation or its disappearance.

² The importance of this chapter of the Gita is very much greater than appears at first view or to an eye of prepossession which is looking into the text only for the creed of the last transcendence and the detached turning of the human soul

युष्मन् सर्वं जगत्प्रपन्नं भवितव्यम् ।
 कर्तव्यं धीमता मातीनां क्षुधितानां पुनि समा ॥३॥

34 And I am all-snatching Death, and too the birth of all that shall come into Among feminine qualities I am glory and and speech and memory and intelligence steadfastness and forgiveness.

बृहन्नाम तया माता मायत्री इन्द्रमामहम् ।
 मातात्री माणसीशीर्षमूनां दुग्धमाक्षर ॥३५॥

35. I am also the great Sama among the Gayatri among metres; among the I am Margasirsha, first of the month spring, the fairest of seasons.

दुर्लभं दुर्लभतामसि तेजस्तेजस्विनामहम् ।
 जयोर्जसि व्यवसायोर्जसि सत्त्वं सत्त्ववनामहम् ।

36. I am the gambling of the cunning strength of the mighty; I am resolute perseverance and victory; I am the quality of the good.

away from the world to a distant Absolute. The Gita is the gospel of the Divinity in man who increasing union unfolds himself out of the ve Nature, reveals to the human soul his cosmic absolute transcendences, reveals himself in beings.

वृष्णोनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुष्मता कविः ॥३७॥

37. I am Krishna among the Vrishnis, Arjuna among the Pandavas, I am Vyasa among the sages; I am Ushanas among the seer-poets.¹

इण्डो रमयतामस्मि नीतिरस्मि जिवीषताम् ।

मीनं प्रेषास्मि गृहानां ज्ञानं ज्ञानवतामहम् ॥३८॥

38. I am the mastery and power of all who rule and tame and vanquish and the policy of all who succeed and conquer; I am the silence of things secret and the knowledge of the knower.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति बिना यत्स्यान्मया भूतं चराचरम् ॥३९॥

39. And whatsoever is the seed of all existences, that am I, O Arjuna; nothing moving or unmoving, animate or inanimate in the world can be without Me.²

नास्त्योऽस्ति मम विद्यानां विभूतीनां परस्ताव ।

एष तुद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

1 Krishna who in his divine inner being is the Godhead in a human form, is in his outer human being the leader of his age, the great man of the Vrishnis. The Avatar is at the same time the Vibhuti.

2 With whatever variety of degree in manifestation, all beings are in their own way and nature powers of the Godhead.

40. There is no numbering or limit to my divine Vibhutis, O Parantapa; what I have spoken, is nothing more than a summary development and I have given only the light of a few leading indications.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽंशसम्भवम् ॥४१॥

41. Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

अथवा बहुनंतेन किं शक्तेन तवाजुन ।

विष्टम्याहमिदं हृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम वंशमोऽध्यायः ।

42. But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus, that I am here in this world and everywhere, I support this entire universe with an infinitesimal portion of Myself.¹

¹ All classes, genera, species, individuals are vibhutis of the One. But since it is through power in his becoming that he is apparent to us, he is especially apparent in what-

ever is of a pre-eminent value or seems to act with a powerful and pre-eminent force. And therefore in each kind of being we can see him most in those in whom the power of nature of that kind reaches its highest, its leading, its most effectively self-revealing manifestation. These are in a special sense Vibhūtis. Yet the highest power and manifestation is only a very partial revelation of the Infinite; even the whole universe is informed by only one degree of his greatness, illumined by one ray of his splendour, glorious with a faint hint of his delight and beauty. This is the gist of the enumeration, the heart of its meaning.

ELEVENTH CHAPTER

I. TIME THE DESTROYER

अर्जुन उवाच

मवनुग्रहाय परमं गुह्यमप्यात्मसाक्षितम् ।

यत्प्रयोक्तुं वचस्तेन मोहोऽयं विगतो मम ॥१॥

1. Arjuna said: This word of the highest spiritual secret of existence, Thou hast spoken out of compassion for me; by this my delusion is dispelled.¹

भवाप्ययो हि भूतानां धृतो विस्तरस्तो मया ।

त्वत्तः कमलवक्त्रात् साहाय्यमपि चाप्ययम् ॥२॥

2. The birth and passing away of existences have been heard by me in detail from Thee, O Lotus-eyed, and also the imperishable greatness of the divine conscious Soul.

¹ The illusion which so persistently holds man's sense and mind, the idea that things at all exist in themselves or for themselves apart from God or that anything subject to Nature can be self-moved and self-guided, has passed from Arjuna, —that was the cause of his doubt and bewilderment and refusal of action.

एवमेतद्यथा त्वमात्मानं परमेश्वर ।

दृष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥३॥

3. So it is, as Thou hast declared Thyself, O Supreme Lord; I desire to see Thy divine form and body, O Purushottama.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

4. If Thou thinkest that it can be seen by me, O Lord, O Master of Yoga, then show me Thy imperishable Self.¹

धीममयानुवाच

पश्य मे वार्यं रूपानि क्षतमोक्ष्य सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥५॥

5. The Blessed Lord said: Behold, O Partha, my hundreds and thousands of divine forms, various in kind, various in shape and hue.

पद्मादित्यान्वसून्वदानश्चिती मरुतस्तथा ।

बहून्वदृष्टपूर्वाणि पद्माश्चर्यानि भारत ॥६॥

6. Behold the Adityas, the Vasus, the Rudras, the two Aswins and also the Maruts; behold many wonders that none has beheld, O Bharata.

¹ For this greatest all-comprehending vision he is made to ask because it is so, from the Spirit revealed in the universe, that he must receive the command to his part in the world-action.

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमद्वयम् ॥९॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोत्तममुद्यमम् ॥१०॥

दिव्यमालाम्बरपरं दिव्यमण्डानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विदधतीमुखम् ॥११॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मन ॥१२॥

तत्रैकस्य जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे षण्दशस्तनरा ॥१३॥

ततः स विस्मयाविष्टो हृष्टरोमा यमञ्जय ।

प्रणम्य शिरसा देवं कृताञ्जलिः प्रभाषत ॥१४॥

9-14. Sanjaya said: Having thus spoken, O ing, the Master of the great Yoga, Hari, showed Partha His supreme Form. It is that of the finite Godhead whose faces are everywhere and whom are all the wonders of existence, who multiplies unendingly all the many marvellous revelations of His being, a world-wide Divinity being with innumerable eyes, speaking from innumerable mouths, armed for battle with numberless divine uplifted weapons, glorious with divine ornaments of beauty, robed in heavenly aiment of deity, lovely with garlands of divine flowers, fragrant with divine perfumes. Such is he light of this body of God as if a thousand

suns had risen at once in heaven. The whole world multitudinously divided and yet unified is visible in the body of the God of gods. Arjuna sees him (God magnificent and beautiful and terrible, the Lord of souls who has manifested in the glory and greatness of his spirit this wild and monstrous and orderly and wonderful and sweet and terrible world) and overcome with marvel and joy and fear he bows down and adores with words of awe and with clasped hands the tremendous vision.

अर्जुन उवाच
 पश्यामि देवांस्तव देव देहे
 सर्वांस्तथा भूतविशेषसङ्घान् ।
 ब्रह्माणमीशं कमलासनस्थ-
 मूर्षींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

15. Atjuna said: I see all the gods in Thy body, O God, and different companies of beings, Brahma the creating Lord seated in the Lotus, and the Rishis and the race of the divine Serpents.

अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस्तवादि
 पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

16. I see numberless arms and bellies and eyes and faces, I see Thy infinite forms on every

side, but I see not Thy end nor Thy middle nor Thy beginning, O Lord of the universe, O Form universal.

किरीटिनं गरिनं चक्रिनं च
 तेजोराशिं सर्वतो दीप्तिमसम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
 दीप्तानलार्कक्षुत्तिमश्रमेवम् ॥१७॥

17. I see Thee crowned and with Thy mace and Thy discus, hard to discern because Thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright Immeasurable.

त्वमभरं परमं वेदितव्यं
 त्वमस्य विद्यस्य परं निधानम् ।
 त्वमव्ययः सारवतधर्मगोप्ता
 सनातनसर्वं पुरयो यतो मे ॥१८॥

18. Thou art the supreme Immutable whom we have to know, Thou art the high foundation and abode of the universe, Thou art the imperishable guardian of the eternal laws, Thou art the sempiternal soul of existence.

अनादिमध्यान्तामनन्तबीजं-
 यनन्तबाहुं सान्निध्यनेत्रम् ।
 पश्यामि त्वां दीप्तदुःसागरसर्वं
 स्वतेजसा विद्यमिदं तत्पत्तम् ॥१९॥

19. I behold Thee without end or middle or beginning, of infinite force, of numberless arms, Thy eyes are suns and moons, Thou hast a face of blazing fire and Thou art ever burning up the whole universe with the flame of Thy energy.¹

पावापुविम्योरिदमन्तरं हि
व्याप्तं स्वयंकेन विज्ञातुं तर्हिः ।
दृष्ट्वाद्भुतं रूपमुप तत्रैवं
सोरुत्रयं प्रप्यपितं महात्मन् ॥२०॥

20. The whole space between earth and heaven is occupied by Thee alone; when is seen this Thy fierce and astounding form, the three worlds are all in pain and suffer, O Thou mighty Spirit.

अथो हि त्वां गुरमह्ना विमलित
केचिद् भोक्ता प्राञ्जल्यो गुरुनि ।
स्वर्गोत्पुष्पा मृनिमिदुगह्ना
गुरुनि त्वां गुरुनिभिः पुष्पाभिः ॥२१॥

21. The companies of the gods enter Thee, afraid, adoring, the Rishis and the Siddhas crying

¹ In the greatness of this vision there is too the terrific image of the Destroyer. This immeasurable without end or middle or beginning is he in whom all things begin and end and end. This Godhead embraces the worlds with his numberless arms and destroys with his million hands.

"May there be peace and weal" praise Thee with many praises.

रुद्रास्तिया वसयो ये च साध्याः

विश्वेऽश्विनौ मरुतश्चोष्णपाश्व ।

गन्धर्व्यक्षामुरसिदहसद्भुतः

दीक्षन्ते त्वां विरिपताश्चैव सर्वे ॥२२॥

22. The Rudras, Adityas, Vasus, Sadhyas, Vishvas, the two Aswins and the Maruts and the Ushmapas, the Gandharvas, Yakshas, Asuras, Siddhas, all have their eyes fixed on Thee in amazement.

एवं महते बहुवस्त्रनेत्रं

महाबाहौ बहुबाहुस्पादम् ।

बहुरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

23. Seeing Thy great form of many mouths and eyes, O Mighty-armed, of many arms, thighs and feet and bellies, terrible with many teeth, the world and its nations are shaken and in anguish, as also am I.

नमःस्फुटं दीप्तमनेकदर्शं

ध्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

पृति न विन्दामि शमं च विष्णो ॥२४॥

24. I see Thee, touching heaven, blazing, of many hues, with opened mouths and enormous burning eyes; troubled and in pain is the soul within me and I find no peace or gladness.

बिष्टाकरालानि च ते मुखाणि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शमं
प्रसीद देवेश जगन्निवास ॥२५॥

25. As I look upon Thy mouths terrible with many tusks of destruction, Thy faces like the fires of Death and Time, I lose sense of the directions and find no peace. Turn Thy heart to grace, O God of gods! refuge of all the worlds!

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहंवायनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥
यक्त्राणि ते स्वरमाणा विशन्ति
बिष्टाकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैस्तमाङ्गैः ॥२७॥

26-27. The sons of Dhritarashtra, all with the multitude of kings and heroes, Bhishma and Drona and Karna along with the foremost warriors on our side too, are hastening into Thy tusked and terrible jaws and some are seen with

crushed and bleeding heads caught between Thy teeth of power.

यथा नदीनां बहुवोष्णवेगाः
समुद्रयेवाभिमुखा इवन्ति ।

तथा तवामी नरलोकवीरा
विनान्ति यत्राप्यभिविम्बयन्ति ॥२८॥

28. As is the speed of many rushing waters racing towards the ocean, so all these heroes of the world of men are entering into Thy many mouths of flame.

यथा प्रदीप्तं ज्वालनं पतङ्गाः
विशन्ति नाशाय समुद्रयेवाः ।

तथैव नाशाय विशन्ति लोका-
स्तदापि यत्रापि समुद्रयेगाः ॥२९॥

29. As a swarm of moths with ever-increasing speed fall to their destruction into a fire that someone has kindled, so now the nations with ever-increasing speed are entering into the jaws of doom.

लेलिह्यसे प्रसमानः समन्ता-
ल्लोकान्समप्राण्वद्वर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समर्धं
भासस्तवोपाः प्रतपन्ति विष्णो ॥३०॥

30. Thou lickest the regions all around with Thy tongues and Thou art swallowing up all

24. I see Thee, touching heaven, blazing, of many hues, with opened mouths and enormous burning eyes; troubled and in pain is the soul within me and I find no peace or gladness.

दंष्ट्राकरालानि च ते मुलानि
दुष्टदेव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥

25. As I look upon Thy mouths terrible with many tusks of destruction, Thy faces like the fires of Death and Time, I lose sense of the directions and find no peace. Turn Thy heart to grace, O God of gods! refuge of all the worlds!

भूमौ च त्वां दृतराष्ट्राय पुत्राः
सर्वे सहैवाश्रयिपालसङ्घैः ।
भीष्मो द्रोणः कृतपुत्रस्तपाती
सहस्रमश्वोर्धरपि योधमुख्यैः ॥२६॥
वज्राणि ते स्वरमाणा विनानि
दंष्ट्राकरालानि भयानकानि ।
वेचिद्विलम्बा दशनाल्लरेषु
समुद्यन्ते क्षूणिर्देहसमाह्नैः ॥२७॥

26-27. The sons of Dhritarashtra, all with the multitude of kings and heroes, Bhishma and Drona and Karna along with the foremost warriors on our side too, are hastening into Thy tusked and terrible jaws and some are seen with

crushed and bleeding heads caught between Thy teeth of power.

यथा नदीनां बहुवोऽम्बुवेगाः
समुद्रमेवाभिमूखा इवन्ति ।
तथा त्वामो नरलोकावोरा
विशन्ति वज्राण्यभिविज्वलन्ति ॥२८॥

28. As is the speed of many rushing waters racing towards the ocean, so all these heroes of the world of men are entering into Thy many mouths of flame.

यथा प्रदीप्तं ज्वलनं पतङ्गाः
विशन्ति नाशाय समुद्रवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वज्राणि समुद्रवेगाः ॥२९॥

29. As a swarm of moths with ever-increasing speed fall to their destruction into a fire that someone has kindled, so now the nations with ever-increasing speed are entering into the jaws of doom.

लेलिह्यते प्रसमानाः समन्ता-
ल्लोकान्समग्रान्ब्रह्मैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोराः प्रतपन्ति विष्णो ॥३०॥

30. Thou lickest the regions all around with Thy tongues and Thou art swallowing up all

the nations in Thy mouths of burning; all the world is filled with the blaze of Thy energies; fierce and terrible are Thy lustres and they burn us, O Vishnu.

भास्याहि मे को भवानुग्रहो *
 नमोऽस्तु ते देववर प्रसीद ।
 विज्ञानुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

31. Declare to me who Thou art that wearest this form of fierceness. Salutation to Thee; O Thou great Godhead, turn Thy heart to grace. I would know who Thou art who wast from the beginning, for I know not the will of Thy workings.¹

¹ This last cry of Arjuna indicates the double intention in the vision. This is the figure of the supreme and universal Being, this is he who for ever creates, he who keeps the world always in existence, but who is always too destroying in order that he may new-create. And it is this last aspect of him which he puts forward at the moment. It is an aspect from which the mind in men willingly turns away and ostrich-like hides its head so that perchance, not seeing, it may not be seen by the Terrible. We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it. The torment of the couch of pain and evil on which we are racked is his touch as much as happiness and sweetness and pleasure.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रबुधः ।

स्रोतान्समाहर्तुमिह प्रवृत्तः ।

चतुर्ग्रहि त्वां न भविष्यन्ति सर्वे ।

येऽवस्थिताः प्रत्यनीकेषु योषाः ॥३२॥

32. The Blessed Lord said: I am the Time-Spirit, destroyer of the world, arisen huge-statured for the destruction of the nations. Even without thee all of these warriors shall be not, who are ranked in the opposing armies.¹

तस्मात्स्वमुत्तिष्ठ यशो सम्पत्म् ।

जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयेवंते निहताः पूर्वमेव ।

निमित्तमात्रं भव सख्यसाधिनः ॥३३॥

33. Therefore arise, get thee glory, conquer thy enemies and enjoy an opulent kingdom. By

The discords of the worlds are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony, the summits and thrilled vastnesses of his transcendent and his cosmic Ananda.

¹ The Godhead does not mean either that he is the Time-Spirit alone or that the whole essence of the Time-Spirit is destruction. But it is this which is the present will of his workings, *pravritti*. The Gita also speaks of the Godhead as the lover and friend of all creatures.

Me and none other already even are they slain, do thou become the occasion only, O Savya-sachin.¹

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योषधीरतान् ।
मया हतास्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतसि रणे सपत्नान् ॥३४॥

34. Slay, by me who are slain, Drona, Bhishma, Jayadratha, Karna and other heroic fighters; be not pained and troubled. Fight, thou shalt conquer the adversary in the battle.²

¹ I have a foreseeing purpose, says the Godhead in effect, which fulfils itself infallibly and no participation or abstention of any human being can prevent, alter or modify it; all is done by Me already in my eternal eye of will before it can at all be done by man upon earth. I at Time have to destroy the old structures and to build up a new, mighty and splendid kingdom. Thou as a human instrument of the divine Power and Wisdom hast, in this struggle which thou canst not prevent, to battle for the right and slay and conquer its opponents. Thou too, the human soul in Nature, hast to enjoy in Nature the fruit given by Me, the empire of right and justice. Let this be sufficient for thee,—to be one with God in thy soul, to receive his command, to do his will, to see calmly a supreme purpose fulfilled in the world.

² The fruit of the great and terrible work is promised and prophesied, not as a fruit hungered for by the individual, —for to that there is to be no attachment,—but as the result

II. THE DOUBLE ASPECT

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वैषमानः किरौटी ।

नमस्कृत्वा भूय एवाह कृष्ण
सगद्वदं भीतभीतः प्रथम्य ॥३५॥

35. Sanjaya said: Having heard these words of Keshava, Kiriti (Arjuna), with clasped hands and trembling, saluted again and spoke to Krishna in a faltering voice very much terrified and bowing down.

अर्जुन उवाच

स्थाने हृषीकेश तव प्रसीत्या
जगत्प्रहृष्यत्यनुरम्यते च ।

रप्तासि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धमङ्गुः ॥३६॥

36. Arjuna said: Rightly and in good place, O Krishna, does the world rejoice and take pleasure in Thy name, the Rakshasas are fleeing from Thee in terror to all the quarters and the

of the divine will, the glory and success of the thing to be done accomplished, the glory given by the Divine to himself] in his Vibhuti. Thus is the final and compelling command to action given to the protagonist of the world-battle.

companies of the Siddhas bow down before Thee in adoration.¹

ब्रह्मास्व ते न ब्रह्मेह्यमहात्मन्
 गरीयमे ब्रह्मसोऽप्यारिर्कर्म ।
 अनन्त वेवेद जगन्निवास
 त्वमक्षरं सदासत्परं यन् ॥३७॥

37. How should they not do Thee homage, O great Spirit? For Thou art the original Creator and Doer of works and greater even than creative Brahma. O Thou Infinite, O Thou Lord of the gods, O Thou abode of the universe, Thou art the Immutable and Thou art what is and is not, and Thou art that which is the Supreme.

त्वमादिदेवः पुरयः पुराण-
 स्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया तत्तं विश्वमनन्तरूप ॥३८॥

¹ It is the profound sense of that which makes us see in the dark face of Kali the face of the Mother and to perceive even in the midst of destruction the protecting arms of the Friend of creatures, in the midst of evil the presence of a pure unalterable Benignity and in the midst of death the Master of Immortality. Nothing has real need to fear except that which is to be destroyed, the evil, the ignorance, the veilers in Night, the Rakshasa powers. All the movement and action of Rudra the Terrible is towards perfection and divine height and completeness.

38. Thou art the ancient Soul and the first and original Godhead and the supreme resting-place of this All. Thou art the knower and that which is to be known and the highest status, O infinite in form, by Thee was extended the universe.¹

वाक्छेद्योऽवर्तते सत्यम्
 प्रजापतिस्तु सवितावराचः ।
 सद्यो नमस्कृत्यु सत्यम्
 द्रुमस्तु भूयोऽहं सद्यो नमस्कृत्यु ॥३८॥

39. Thou art Yama and Vayu and Agni and Soma and Varuna and Prajapati, father of creatures and the great-grandfate

यम द्रुमस्तु सत्यम्
 सद्योऽहं सद्यो सत्यम्
 प्रजापतिस्तु सवितावराचः
 सद्यो नमस्कृत्यु सत्यम् ॥३९॥

¹ He is the Knower who develops in man the knowledge of himself and world and God, he is the one Creator of all things who reveals himself to man as heart and mind and soul, so that every new opening form of our knowledge is a partial unfolding of him up to the degree by which he is known, profoundly and integrally seen and discovered. For it is as his own creation the world is revealed to the contemplative person, to his mind which self-manifests and grows and Abends of ever widening awareness.

40. Salutation to Thee a thousand times over and again and yet again salutation, in front and behind and from every side, for Thou art each and all that is. Infinite in might and immeasurable in strength of action Thou pervadest all and art every one.¹

सखेति मत्वा प्रसन्नं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अज्ञानता महिमानं तवेवं
 मया प्रमादात्प्रणमेन वापि ॥४१॥
 यश्चावहासार्यमसत्कृतोऽस्ति
 विहारसम्प्राप्तानभोजनेषु ।
 एकोऽप्यप्यभ्युक्त इत्थमर्थ
 तत्सामये त्वामहमग्रमेवम् ॥४२॥

41-42. For whatsoever I have spoken to Thee in rash vehemence, thinking of Thee only as my human friend and companion, 'O Krishna, O Yadava, O Comrade,' not knowing this Thy greatness, in negligent error or in love, and for whatsoever disrespect was shown by me to Thee in jest, at play, on the couch and the seat and in the banquet, alone or in Thy presence, O fault-

¹ Again it is repeated that he is the All, he is each and every one, *Sarvath*. On this truth there is a great insistence, and from that insistence the thought naturally turns to the presence of this one great Godhead in man.

less one, I pray forgiveness from Thee, the immeasurable.¹

पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरुर्यरोयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्यशक्तिमप्रभाय ॥४३॥

43. Thou art the father of all this world of the moving and unmoving; Thou art one to be worshipped and the most solemn object of veneration. None is equal to Thee, how then another greater in all the three worlds, O incomparable in might?

तस्मात्प्रणम्य प्रतिधाय कर्णं
 प्रसारये त्वामहमोजसमोऽयम् ।

¹ The supreme universal Being has lived here before him with the human face, in the mortal body, the divine man, the embodied Godhead, the Avatar, and till now he has not known him. He has seen the humanity only and has treated the Divine as a mere human creature. He has not pierced through the earthly mask to the Godhead of which the humanity was a vessel and a symbol, and he prays now for that Godhead's forgiveness of his unseeing carelessness and his negligent ignorance. Now only he sees this tremendous, infinite, immeasurable Reality of all these apparent things, this boundless universal Form which so exceeds every individual form and yet of whom each individual thing is a house for his dwelling.

निवेद्य तुभ्यै सत्त्वेन सगुणः

प्रियः प्रियापाह्निमि देव मोक्षम् ॥४४॥

44. Therefore I bow down before Thee and prostrate my body and I demand grace of Thee, the adorable Lord. As a father to his son, as a friend to his friend and comrade, as one dear with him he loves, so shouldst Thou, O Godhead, bear with me.¹

अदृष्टपूर्वं दृष्टिनोऽस्मि दृष्ट्वा

भयेन च प्रपद्यिन् मनो मे ।

तदेव मे दर्शय देव रूपं

प्रसीद देवेन सगुणित्वात् ॥४५॥

45. I have seen what never was seen before and I rejoice, but my mind is troubled with fear. O Godhead, show me that other form of Thine;

¹ What was figured in the human manifestation and the human relation is also a reality. The transcendence and cosmic aspect have to be seen, for without that seeing the limitations of humanity cannot be exceeded. But the infinite presence in its unmitigated splendour would be too overwhelming for the separate littleness of the limited, individual and natural man. A link is needed by which he can see this universal Godhead in his own individual and natural being, close to him, not only omnipotently there to govern all he is by universal and immeasurable Power, but humanly figured to support and raise him to unity by an intimate individual relation.

turn Thy heart to grace, O Thou Lord of the gods, O Thou abode of this universe.

किरोटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव हृषेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

46. I would see Thee even as before crowned and with Thy mace and discus. Assume Thy four-armed shape, O thousand-armed, O Form universal.¹

श्रीभगवानुवाच
मया प्रसन्नेन तवाङ्गुणेन
हृषं परं दक्षितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
मत्मे त्वदन्त्येन न द्रष्टपूर्वम् ॥४७॥

47. The Blessed Lord said: This that thou now seest by my favour, O Arjuna, is my supreme shape, my form of luminous energy, the

¹ It is this mediating aspect which man must have for his support constantly before him. For it is this figure of Narayana which symbolises the truth that reassures. It makes close, visible, living, seizable the vast spiritual joy in which for the inner spirit and life of man the universal workings behind all their stupendous circling, retrogression, progression sovereignly culminate, their marvellous and auspicious upshot.

universal, the infinite, the original which no
but thou amongst men has yet seen. I have
shown it by my self-Yoga.¹

न वेदयज्ञाध्ययनैर्न दानै-

न च क्रियाभिर्न तपोभिरपि ।

एवंरूपः शक्य अहं नृलोके

द्रष्टुं स्वयन्येन कुरुप्रवीर ॥४८॥

48. Neither by the study of Vedas and sac-
rifices, nor by gifts or ceremonial rites or severe
austerities, this form of mine can be seen by any
other than thyself, O foremost of Kurus.

मा ते ज्ञेया मा च विमूढभावः

शृष्ट्वा कथं धीरमीदृशमेवम् ।

अपरेतभीः प्रीतमनाः पुनात्वं

तदेव मे ह्यर्पितं प्रपद्य ॥४९॥

49. Thou shouldst envisage this tremendous
vision without pain, without confusion of mind
without any sinking of the members. Cast away

¹ For it is an image of my very Self and Spirit, it is the
very Supreme self-figured in cosmic existence and the soul
in perfect Yoga with Me sees it without any trembling of the
nervous parts or any bewilderment and confusion of the
mind, because he describes not only what is terrible and over-
whelming in its appearance, but also its high and reassuring
significance.

fear and let thy heart rejoice, behold again this other form of mine.

सञ्जय उवाच

इत्यर्जुनं वामुदेवस्तयोक्तवा

स्वरं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

50. Sanjaya said: Vasudeva, having thus spoken to Arjuna, again manifested his normal (Narayana) image; the Mahatman again assuming the desired form of grace and love and sweetness consoled the terrified one.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेतः प्रहृतिं गतः ॥५१॥

51. Arjuna said: Beholding again Thy gentle human form, O Janardana, my heart is filled with delight and I am restored to my own nature.

श्रीभगवानुवाच

गुह्यदर्शमिदं रूपं दृष्टवानसि यन्मम ।

वैशं अप्यस्य रूपस्य नित्यं दर्शनकाटक्षितः ॥५२॥

नाहं वेदेनैव तपसा न दानेन न वैश्वया ।

दास्य एवैविधो द्रष्टुं दृष्टवानसि श्री यथा ॥५३॥

भक्त्या त्वनन्यया दास्य अहमेवैविधोऽर्जुन ।

ज्ञानं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्ताप ॥५४॥

52-54. The Blessed Lord said: The greater Form that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by Veda or austerities or gifts or sacrifice, it can be seen, known, entered into only by that bhakti which regards, adores and loves Me alone in all things.¹

मत्कर्मकृन्मत्परमो मदभक्तः सद्गर्वितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्ण-
जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ।

¹ Men can know by other means this or that exclusive aspect of the one existence, its individual, cosmic or world-excluding figures, but not this greatest reconciling Oneness of all the aspects of the Divinity in which at one and the same time and in one and the same vision all is manifested, all is exceeded and all is consummated. This vision can be reached only by the absolute adoration, the love, the intimate unity that crowns at their summit the fullness of works and knowledge. There is a supreme consciousness through which it is possible to enter into the glory of the transcendent and contain in him the immutable Self and all mutable Becoming,—it is possible to be one with all, yet above all, to exceed world and yet embrace the whole nature at once of the cosmic and the supracosmic Godhead. Thus is difficult indeed for limited man imprisoned in his mind and body; but the Godhead shows the way in the next sloka.

55. Be a doer of my works, accept Me as the supreme being and object, become my bhakta, be free from attachment and without enmity to all existences; for such a man comes to Me, O Pandava.¹

¹ In other words, superiority to the lower nature, unity with all creatures, oneness with the cosmic Godhead and the Transcendence, oneness of will with the Divine in works, absolute love for the One and for God in all,—this is the way to that absolute spiritual self-exceeding and that unimaginable transformation.

TWELFTH CHAPTER

THE WAY AND THE BHAKTA

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वा पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

1. Arjuna said: Those devotees who thus by a constant union seek after Thee, and those who seek after the unmanifest Immutable, which of these have the greater knowledge of Yoga?¹

¹ Arjuna has been enjoined first to sink his separate personality in the calm impersonality of the one eternal and immutable Self, a teaching which agreed with the current Vedantic view. But now he is asked to unite himself in all his being with the Godhead (referred to by the word *tvam*) manifest in the universe, seated as the Lord of works in the world and in our hearts by his mighty world-Yoga. But what then of this Immutable who never manifests (*aksharam avyaktam*), never puts on any form, stands back and apart from all action, enters into no relation with the universe or with anything in it, is eternally silent and one and impersonal and immobile? To this question Krishna replies with an emphatic decisiveness.

श्रीशिववानुवाच

मय्यावेश्य मनो ये मां नित्यमुक्ता उपासते ।

यद्वया परमोपेतास्ते मे युक्ततमा मताः ॥२॥

2. The Blessed Lord said: Those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.¹

ये त्वहंरमनिर्देश्यमव्यक्त पर्युपासते ।

सर्वत्रयमचिन्त्यं च सूक्ष्मचलं ध्रुवम् ॥३॥

संनियम्येन्द्रियणाम सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

3-4. But those who seek after the indefinable unmanifest Immutable omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining all their senses, by the equality of their understanding and by their seeing of no self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.²

¹ The supreme faith is that which sees God in all and by its eye the manifestation and the non-manifestation are one Godhead. He is Purushottama, Parameshvara and Paramatman and in all these equal aspects the same single and eternal Godhead. It is an awakening to this integral reconciling knowledge that is the wide gate to the utter release of the soul and an unimaginable perfection of the nature.

² For they are not mistaken in their aim, but they follow a

बलेऽशोऽधिकतरस्तेषामभ्यसनासाधनचेतसाम् ।

अभ्यसना हि नतिर्दुःखं देहबद्धिरवाप्यते ॥५॥

5. The difficulty of those who devote themselves to the search of the unmanifest Brahman is greater; it is a thing to which embodied souls can only arrive by a constant mortification, a suffering of all the repressed members, a stern difficulty and anguish of the nature.¹

ये तु सर्वाणि कर्माणि भवि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

6-7. But those who giving up all their actions to Me, and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O Partha,

more difficult and a less complete and perfect path. The Immutable offers no hold to the mind; it can only be gained by a motionless spiritual impersonality and silence and those who follow after it alone have to restrain altogether and even draw in completely the action of the mind and senses.

¹ The living way of the Gita, on the contrary, finds out the most intense upward trend of all our being and by turning it Godwards uses knowledge, will, feeling and the instinct for perfection as so many puissant wings of a mounting liberation.

speedily I deliver them out of the sea of death-bound existence.¹

मय्येव धन आश्रयस्व मयि बुद्धि निवेशय ।

निवर्तयिष्यमि मय्येव अत्र कुरु न संशयः ॥८॥

8. On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in Me above this mortal existence.

अथ विलं मयापानुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मायिरजानुं धनञ्जय ॥९॥

9. And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya.²

¹ The other method of a difficult relationless stillness tries to get away from all action even though that is impossible to embodied creatures. Here the actions are all given up to the supreme Master of action and he as the supreme Will meets the will of sacrifice, takes from it its burden and assumes himself the charge of the works of the divine Nature in us. And when too in the high passion of love the devotee of the Lover and Friend of man and of all creatures casts upon him all his heart of consciousness and yearning of delight, then swiftly the Supreme comes to him as the saviour and exalts him by a happy embrace of his mind and heart and body out of the waves of the sea of death in this mortal nature into the secure bottom of the Eternal. This then is the swiftest, largest and greatest way.

² No doubt, on this way too there are difficulties; for there is the lower nature with its fierce or dull downward gravitation

अथानेकमप्यर्चयित्वा मन्त्रमवाहय ।
 सर्वमपि कर्माणि कुर्वन्निद्रिमहात्मनः ॥१०॥

10. If thou art unable even to seek by practice then be it thy supreme aim to do my work doing all actions for my sake, thou shalt attain perfection.¹

अथैकमप्यर्चयित्वा कर्तुं मयोगयाचिनः ।
 सर्वकर्मफलं त्यक्तः कुरु यत्तत्त्वद्वान् ॥११॥

11. But if even this constant remembering of Me and lifting up of your works to Me is felt beyond your power, then renounce all fruit of action with the self controlled.²

which resists and battles against the motion of ascent and clogs the wings of the exaltation and the upward rapture. But still by the practice of union and by constant repetition of the experience, the divine consciousness grows upon the being and takes permanent possession of the nature.

¹ Do all actions for the sake of the Lord of the action, so that every outward-going movement of the mind shall be associated with the inner spiritual truth of the being and called back even in the very movement to the eternal reality and connected with its source. Then the presence of the Purushottama will grow upon the natural man, till he is filled with it and becomes a Godhead and a spirit.

² Control the lower self in the act and do works without desire of the fruit. All fruit has to be renounced, to be given up to the Power that directs the work, and yet the work has to

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानादपानं विशिष्यते ।

ध्यानात्मकमफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

12. Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.¹

अदोष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखमुखः क्षमी ॥१३॥

संतुष्टः सततं योगी यततमा दृढनिश्चयः ।

मर्षपितृमनोवृद्धिर्षो मदभक्तः स मे प्रियः ॥१४॥

13-14. He who has no egoism, no I-ness and my-ness, who has friendship and pity for all

be done that is imposed by It on the nature. For by this means the obstacle steadily diminishes and easily disappears, the mind is left free to remember the Lord and fix itself in the liberty of the divine consciousness.

¹ Abhyasa, practice of a method, repetition of an effort and experience is a great and powerful thing; but better than this is knowledge, the successful and luminous turning of the thought to the Truth behind things. Thus thought knowledge too is excelled by a silent complete concentration on the Truth so that the consciousness shall eventually live in it and be always one with it. But more powerful still is the giving up of the fruit of one's works, because that immediately destroys all causes of disturbance and brings and preserves automatically an inner calm and peace, and calm and peace are the foundation on which all else becomes perfect and secure in possession by the tranquil spirit.

beings and hate for no living thing, who has a tranquil equality to pleasure and pain, and is patient and forgiving, he who has a desireless content, the steadfast control of self and the firm unshakable will and resolution of the Yogin and a love and devotion which gives up the whole mind and reason to Me, he is dear to Me.¹

यस्माद्विजते लोको लोकान्निजते च यः ।

हृषीमयंभयोद्वेगमंजतो यः स च मे प्रियः ॥१५॥

15. He by whom the world is not afflicted or troubled, who also is not afflicted or troubled by the world, who is freed from the troubled agitated lower nature and from its waves of joy and fear and anxiety and resentment, he is dear to Me.

अन्यैस्तः सुखैर्बभूव उदासीनो यतश्च यः ।

सर्वारम्भपरित्यागी यो भवभूतः स मे प्रियः ॥१६॥

16. He who desires nothing, is pure, skilful in all actions, indifferent to whatever comes, not pained or afflicted by any result or happening,

¹ The Gita in a number of verses describes the divine nature to be attained by the bhakta who has followed this way, and rings the changes on its first insistent demand, on equality, on desirelessness, on freedom of spirit.

who has given up all initiative of action, he, my devotee, is dear to Me.¹

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागो भक्तिमान्नमः स मे प्रियः ॥१७॥

17. He who neither desires the pleasant and rejoices at its touch nor abhors the unpleasant and sorrows at its touch, who has abolished the distinction between fortunate and unfortunate happenings (because his devotion receives all things equally as good from the hands of his eternal Lover and Master), he is dear to Me.

समः शत्रो च मित्रे च तथा मानापमानयोः ।

शीतोष्णमुत्तुःखेषु समः सङ्गविर्जितः ॥१८॥

तुल्यनिन्दास्तुतिमौनो सन्नुष्यो येन केनचित् ।

भक्तिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

18-19. Equal to friend and enemy, equal to honour and insult, pleasure and pain, praise and blame, grief and happiness, heat and cold

¹ He has flung away from him all egoistic, personal and mental initiative whether of the inner or the outer act, one who lets the divine will and divine knowledge flow through him undeflected by his own resolves, preferences and desires, and yet for that very reason is swift and skilful in all action of his nature, because this flawless unity with the supreme will, this pure instrumentation is the condition of the greatest skill in works.

(to all that troubles with opposite affections to normal nature), silent, content and well-satisfied with anything and everything, not attached to person or thing, place or home, firm in mind (because it is constantly seated in the higher Self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.¹

ये तु पर्याप्तमिदं योक्तं पर्युपासते ।

अहंघाता मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ।

20. But exceedingly dear to Me are those devotees who make Me (the Purushottama) their

¹ Equality, desirelessness and freedom from the lower egoistic nature and its claims are always the one perfect foundation demanded by the Gita for the great liberation. There is to the end an emphatic repetition of its first fundamental teaching and original desideratum, the calm soul of knowledge that sees the one Self in all things, the tranquil ego-less equality that results from this knowledge, the desireless action offered in that equality to the Master of works, the surrender of the whole mental nature of man into the hands of the mightier indwelling spirit. And the crown of this equality is love founded on knowledge, fulfilled in instrumental action, extended to all things and beings, a vast absorbing and all-containing love for the divine Self who is Creator and Master of the universe.

one supreme aim and follow out with a perfect faith and exactitude the immortalising Dharma described in this teaching.¹

¹ In the lower ignorant consciousness of mind, life and body there are many dharmas, many rules and standards and laws, because there are many varying determinations and types of the mental, vital and physical nature. The immortal Dharma is one; it is that of the highest spiritual divine consciousness and its powers, *para prakritih*. To rise out of our lower personal egoism, to enter into the impersonal and equal calm of the immutable eternal all-pervading Akshara Purusha, to aspire from that calm by a perfect self-surrender of all one's nature and existence to that which is other and higher than the Akshara, is the first necessity of this Yoga. In the strength of that aspiration one can rise to the immortal Dharma. The rest of the Gita is written to throw a fuller light on this immortal Dharma.

THIRTEENTH CHAPTER

THE FIELD AND ITS KNOWER

अर्जुन उवाच

प्रकृतिं पुराणं क्षेत्रं क्षेत्रज्ञमेव च ।

एतदेवितुमिच्छामि ज्ञानं मेयं च केशव ॥१॥

1. Arjuna said: Prakriti and Purusha, the Field and the Knower of the Field, Knowledge and the object of Knowledge, these I fain would learn, O Keshava.¹

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥२॥

2. The Blessed Lord said: This body, O son of Kunti, is called the Field; that which takes

¹ The Gita in its last six chapters, in order to found on a clear and complete knowledge the way of the soul's rising out of the lower into the divine nature, restates in another form the enlightenment the Teacher has already imparted to Arjuna.

ognition of the Field is called the Knower of the Field by the sages.¹

ज्ञानं वर्तते सा तद्विज्ञानं तद्विज्ञानम् ।

ज्ञानं तद्विज्ञानं तद्विज्ञानं तद्विज्ञानम् ।

3. Understand Me as the Knower of the Field in all Fields, (O Bharata, it is the knowledge in once of the Field and its Knower which is the real illumination and only wisdom

ज्ञानं तद्विज्ञानं तद्विज्ञानं तद्विज्ञानम् ।

ज्ञानं तद्विज्ञानं तद्विज्ञानं तद्विज्ञानम् ।

4. What that Field is and what are its character, nature, source, deformations, and what He is and what His powers, hear that now briefly from Me.²

¹ It is evident from the definitions that followed that it is not the physical body alone which is the Field (क्षेत्र) but also that the body supports the working of nature, the material, the natural source of the activity and substance of everything. The water body was only the individual field, there is a higher, a universal, a world body, a world field of the same known. For in each embodied creature there is the one I-knower.

² From the description which follows it becomes evident that it is the whole working of the lower nature that is known to the Jeeva. The Jeeva is the field of action of the embodied spirit here within us, the field of which is taken cognizance.

ऋषिभिर्बहुधा गीतं एतद्विचित्रितं पुरा ।
ब्रह्मसूत्रादयश्च हेतुमद्विचित्रितम् ॥१॥

5. It has been sung by the Rishis in manifold ways in various inspired verses; and also by the Brahma Sutras which give us the rational and philosophic analysis.

महाभूतान्यहङ्कारो बुद्धिरस्य चेतनम् ।
इन्द्रियाणि दत्तं च पञ्च संनिपातोऽस्य ॥२॥

6. The indiscriminate unmanifest Energy; the five elemental states of matter; the ten senses and the one (mind), intelligence and ego; the five objects of the senses. (This is the constitution of the kshetra.)

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥३॥

7. Liking and disliking, pleasure and pain (these are the principal deformations of the kshetra); consciousness, collocation, persistence of these, briefly described, constitute the Field and its deformations.¹

¹ All these things taken together constitute the fundamental character of our first transactions with the world of Nature but it is evidently not the whole description of our being; it is our actuality but not the limit of our possibilities. There is something beyond to be known, *jneyam*, and it is when the

अमानिबलमरहितमवमर्हिमा क्षान्तिरात्रेणम् ।

आचार्योपासनं शौचं ^१देवमात्मविनिर्मुक्तः ॥८॥

8. A total absence of worldly pride and arrogance, harmlessness, a candid soul, a tolerant, long-suffering and benignant heart, purity of mind and body, tranquil firmness and steadfastness, self-control and a masterful government of the lower nature and the heart's worship given to the Teacher.¹

इतिपार्थेयु वेदात्मनहृदय एव च ।

अत्ममन्त्रमराध्यायितुं नरोपायानुसृतम् ॥९॥

आप्तिलिखन्मभिजज्ञः पुनरागृहाणितुं ।

निर्दिष्टं च तत्पञ्चमस्यविद्यार्थविद्योपपत्तिम् ॥१०॥

9-10. A firm removal of the natural being's

knower of the field turns from the field itself to learn of himself within it and of all that is behind its appearances that real knowledge begins, *ज्ञानम्*,—the true knowledge of the field no less than of the knower. For both soul and nature are the Brahman, but the true truth of the world of Nature can only be discovered by the liberated sage who possesses also the truth of the Spirit. One Brahman, one reality in Self and Nature, is the object of all knowledge.

¹ The Gita tells us what is the spiritual knowledge or rather it tells us what are the conditions of knowledge, the marks, the signs of the man whose soul is turned towards the inner wisdom. First, there comes a certain moral condition, a strict government of the natural being

attraction to the objects of the senses, a radical freedom from egoism, absence of clinging to the attachment and absorption of family and home, a keen perception of the defective nature of the ordinary life of physical man with its aimless and painful subjection to birth and death and disease and age, a constant equalness to all pleasant or unpleasant happenings.¹

मयि ध्यानयोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंतति ॥११॥

अध्यात्मज्ञाननिस्पृहं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽप्यथा ॥१२॥

11-12. A meditative mind turned towards solitude and away from the vain noise of crowds and the assemblies of men, a philosophic perception of the true sense and large principles of existence, a tranquil continuity of inner spiritual knowledge and light, the Yoga of an unswerving devotion, love of God, the heart's deep and constant adoration of the universal and eternal Presence; that is declared to be the knowledge; all against it is ignorance.²

¹ Then here is a nobler and freer attitude of perfect detachment and equality.

² Finally, there is a strong turn within towards the things that really matter.

शेषं यत्तत्प्रवक्ष्यामि यश्चात्वाप्तमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नास्तदुच्यते ॥१३॥

13. I will declare the one object to which the mind of spiritual knowledge must be turned, by fixity in which the soul clouded here recovers and enjoys its nature and original consciousness of immortality,—the eternal supreme Brahman called neither Sat (existence) nor Asat (non-existence).¹

सर्वेनः पाणिपादं तत्सर्वतोऽक्षिनिरोमुक्षम् ।

सर्वतः स्फुटिमल्लोके सर्वमादृत्य तिष्ठति ॥१४॥

14. His hands and feet are on every side of us, his heads and eyes and faces are those innumerable visages which we see wherever we turn, his ear is everywhere, he immeasurably fills and

¹ The soul, when it allows itself to be tyrannised over by the appearances of Nature, misses itself and goes whirling about in the cycle of the births and deaths of its bodies. There, passionately following without end the mutations of personality and its interests, it cannot draw back to the possession of its impersonal and unborn self-existence. To be able to do that is to find oneself and get back to one's true being, that which assumes these births, but does not perish with the perishing of its forms. To enjoy the eternity to which birth and life are only outward circumstances, is the soul's true immortality and transcendence.

surrounds all this world with himself, he is the universal Being in whose embrace we live.¹

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभूतैर्वै निर्गुणं गुणभोक्तु च ॥१५॥

15. All the senses and their qualities reflect him but he is without any senses; he is unattached, yet all-supporting; he is enjoyer of the gunas, though not limited by them.²

बहिस्तद्वच्च भूतानामचरं परमेव च ।

मूढमत्वात्तदवितोषं दूरस्थं चान्तिके च तत् ॥१६॥

¹ That Eternal or that Eternity is the Brahman. Brahman is That which is transcendent and That which is universal; it is the free spirit who supports in front the play of soul with nature and assures behind their imperishable oneness; it is at once the mutable and the immutable, the All that is the One. In his highest supracosmic status Brahman is a transcendent Eternity without origin or change far above the phenomenal oppositions of existence and non-existence, persistence and transience between which the outward world moves. But once seen in the substance and light of this eternity, the world also becomes other than what it seems to the mind and senses; for then we see the universe no longer as a whirl of mind and life and matter or a mass of the determinations of energy and substance, but as no other than this eternal Brahman.

² All relations of Soul and Nature are circumstances in the eternity of Brahman.

16. That which is in us is he and all that we experience outside ourselves is he. The inward and the outward, the far and the near, the moving and the unmoving, all this he is at once. He is the subtlety of the subtle which is beyond our knowledge.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तुं च सर्वज्ञं चक्षिण्णु प्रभविण्णु च ॥१७॥

17. He is indivisible and the One, but seems to divide himself in forms and creatures and appears as all the separate existences. All things are eternally born from him, upborne in his eternity, taken eternally back into his oneness.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विद्यितम् ॥१८॥

18. He is the light of all lights and luminous beyond all the darkness of our ignorance. He is knowledge and the object of knowledge. He is seated in the hearts of all.¹

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भवत एतद्विज्ञाय मद्भावावोपपद्यते ॥१९॥

¹ It is he who is the secret knower of the field, *kshetrajna*, and presides as the Lord in the heart of things over this province and over all these kingdoms of his manifested becoming and action.

19. Thus the Field, Knowledge and the Object of Knowledge, have been briefly told. My devotee, thus knowing, attains to my *bhava* (the divine being and divine nature).¹

प्रवृत्तिं पुरुषं चैव विदुष्यन्तस्मिन् ब्रह्मणि ।

विस्तारोऽयं गुणोऽर्थश्च विद्वि प्रवृत्तिगम्यमान् ॥२०॥

20. Know thou that Purusha (the Soul) and Prakriti (Nature) are both without origin and eternal; but the modes of Nature and the lower forms she assumes to our conscious experience have an origin in Prakriti (in the transactions of these two entities).²

कार्यकारणकर्तृत्वे हेतुः प्रवृत्तिरव्ययः ।

पुरुषः गुणगुणतानां भीक्षुत्वे हेतुरव्ययः ॥२१॥

¹ When man sees this eternal and universal Godhead within himself, when he becomes aware of the soul in all things and discovers the spirit in Nature, when he feels all the universe as a wave mounting in this Eternity and all that is as the one existence, he puts on the light of Godhead and stands free in the midst of the worlds of Nature. A divine knowledge and a perfect turning with adoration to this Divine is the secret of the great spiritual liberation.

² The Soul and Nature are only two aspects of the eternal Brahman. The modes of Nature and their derivative formations constantly change and the Soul and Nature seem to change with them, but in themselves these two powers are eternal and always the same.

21. The chain of cause and effect and the state of being the doer are created by Prakriti; Purusha enjoys pleasure and pain.¹

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽयं सदस्योनिजम्बु ॥२२॥

22. Purusha involved in Prakriti enjoys the qualities born of Prakriti; attachment to the qualities is the cause of his birth in good and evil wombs.²

उपद्रव्यानुमत्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो वेदेऽस्मिन्पुणः परः ॥२३॥

23. Witness, source of the consent, upholder of the work of Nature, her enjoyer, almighty Lord and supreme Self is the Supreme Soul seated in this body.³

¹ Nature creates and acts, the Soul enjoys her creation and action; but in this inferior form of her action she turns this enjoyment into pain and pleasure.

² This, however, is only the outward experience of the soul mutable in conception by identification with mutable Nature. Seated in this body is her and our Divinity, the supreme Self, Para Purusha.

³ The witness Soul is the immutable Purusha; but this silent all-pervading Self is only one side of the truth of divine Being. He who pervades the world as the one unchanging Self that supports all its mutations, is equally the Godhead

य एष वेत्ति पुरुषं प्रवृत्तिं च गुणैः सह ।
सर्वथा बन्धमानोऽपि न स भूयोऽभिजायते ॥२४॥

24. He who thus knows Purusha and Prak with her qualities, howsoever he lives and acts shall not be born again.¹

ध्यानेनात्मनि वस्यन्ति केचिदात्मानमात्मना ।
अन्ये साहचर्येण योगेन कर्मयोगेन चापरे ॥२५॥

25. This Knowledge comes by an inner meditation through which the eternal Self becomes apparent to us in our self-existence. Or it comes by the Yoga of the Sankhyas (the separation of the soul from nature). Or it comes by the Yoga of works.

in man, the Lord in the heart of every creature, the conscious Creator and Master of all our subjective becoming and our inward-taking and outward-going objectivised action.

¹ This is the self-knowledge to which we have to accustom our mentality before we can truly know ourselves as an eternal portion of the Eternal. Once this is fixed, no matter how the soul in us may comport itself outwardly in its transaction with Nature, whatever it may seem to do or however it may seem to assume this or that figure of personality and active force and embodied ego, it is in itself free, no longer bound to birth because one through impersonality of self with the inner unborn spirit of existence. That impersonality is our union with the supreme egoless I of all that is in cosmos

अन्ये ह्येवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२६॥

26. Others, who are ignorant of these paths of Yoga, may hear of the truth from others and mould the mind into the sense of that to which it listens with faith and concentration. But however arrived at, it carries us beyond death to Immortality.

यावत्सञ्जायते किञ्चित्सत्त्वं स्यादजरङ्गमम् ।

क्षेत्रक्षेत्रतत्संयोगात्तद्विद्धि भरतर्षभ ॥२७॥

27. Whatever being, moving or unmoving, is born, know thou, O best of the Bharatas, that it is from the union between the Field and the Knower of the Field.¹

सर्वं सर्वेषु भूतेषु तिष्ठन्तं परमेष्ठिनम् ।

विनश्यत्स्वविनश्यत् सः पश्यति तं पश्यति ॥२८॥

28. Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who thus sees, he sees.²

¹ The whole of existence must be regarded as a field of the soul's construction and action in the midst of Nature. All life, all works are a transaction between the soul and Nature.

² As we perceive more and more the equal spirit in all things, we pass into that equality of the spirit, as we dwell more and more in this universal being we become ourselves.

समं पश्यन्ति सर्वत्र समस्थितमोक्षवरम् ।

न हिनस्तेषां तन्मात्रात्मानं तनो यानि परां गतिम् ॥२९॥

29. Perceiving the equal Lord as the spiritual inhabitant in all forces, in all things and in all beings, he does not injure himself (by casting his being into the hands of desire and passions), and thus he attains to the supreme status.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वतः ।

यः पश्यति तेषां तन्मात्रात्मानं कर्तारं स पश्यति ॥३०॥

30. He who sees that all action is verily done by Prakriti, and that the Self is the inactive witness, he sees.

यदा भूतपुरुषभावमेकस्थमनुवश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३१॥

31. When he perceives the diversified existence of beings abiding in the one eternal Being, and spreading forth from it, then he attains to Brahman.

अनादित्वाभिर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३२॥

universal beings; as we grow more and more aware of this eternal, we put on our own eternity and are for ever. We identify ourselves with the eternity of the Self and no longer with the limitations and distress of our mental and physical ignorance.

32. Because it is without origin and eternal, not limited by the qualities, the imperishable supreme Self, though seated in the body, O Kaunteya, does not act, nor is affected.¹

यथा सर्वगतं सौख्यमादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३३॥

33. As the all-pervading ether is not affected by reason of its subtlety, so seated everywhere in the body, the Self is not affected.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिव रश्मिः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥

34. As the one sun illumines the entire earth, so the Lord of the Field illumines the entire Field, O Bharata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्षान्ति ते परम् ॥३५॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मसूत्रार्थे योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोविंशोऽध्यायः ।

35. They who with the eye of knowledge perceive this difference between the Field and the

¹ It does not act even in action, because it supports natural action in a perfect spiritual freedom from its effects, it is the originator indeed of all activities, but in no way changed or affected by the play of its Nature.

Knower of the Field and the liberation of being from Prakriti, they attain to the Supreme.¹

¹ This Brahman, this eternal and spiritual knower of the field of his own natural becoming, this Nature, his perpetual energy, which converts herself into that field, this immortality of the soul in mortal nature,—these things together make the whole reality of our existence. The spirit within, when we turn to it, illumines the entire field of Nature with his own truth in all the splendour of its rays. In the light of that sun of knowledge the eye of knowledge opens in us and we live in that truth and no longer in this ignorance. Then we perceive that our limitation to our present mental and physical nature was an *error of the darkness*, then we are liberated from the law of the lower Prakriti, the law of the mind and body, then we attain to the supreme nature of the spirit. That splendid and lofty change is the last, the divine and infinite becoming, the putting off of mortal nature, the putting on of an immortal existence.

FOURTEENTH CHAPTER ABOVE THE GUNAS

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यत्कृत्वा कुल्यः सर्वे परा सिद्धिर्नितो गताः ॥१॥

1. The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection.¹

इदं ज्ञानमुपाश्रित्य भव साधर्म्यमागताः ।

सर्वेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

¹ The distinction (drawn in the 13th chapter) between the embodied soul subjected to the action of Nature by its enjoyment of her gunas, qualities or modes and the Supreme Soul who dwells enjoying the gunas, but not subject because it is itself beyond them, is the basis on which the Gita rests its whole idea of the liberated being made one in the conscious law of its existence with the Divine, *sadharma*. This is the supreme knowledge because it leads to the highest perfection, and brings the soul to likeness with the Divine. This supreme importance assigned to *sadharma* is a capital point in the teaching of the Gita.

2 Having taken refuge in this knowledge a
 devotee of his nature and free of being with A
 that are not born in the creation, not troubled
 the anguish of the universal dissolution¹

ये शरीरे अपि क्षणे न चिन्तयेत्
 मृत्युं शङ्केतुं न तस्मै विदुष्यते

3 My word is the Mahad Brahman; into it
 I cast the seed, thence spring all beings,
 Bharata²

¹ Mark that nowhere in Gita is there any indication of
 dissolution of the individual spiritual being into the unmanifest
 indefinable or absolute Brahman is the true meaning or con-
 dition of Immortality or the true aim of Yoga. On the contrary
 it describes Immortality later on as an indwelling in the *Ishta*
 in his supreme status, *maya avasthayan, param dham, an*
here sahitam, param tatvam. The souls that do not arrive
 at liberation live through the returning scenes; all exist involved
 or secret in the Brahman during the dissolution of the manifest
 world and are born in the appearance of a new cycle. To be
 immortal in the deeper sense (held in the ancient spiritual
 teaching) is something different from this survival of death
 and this constant recurrence. Immortality is that supreme
 status in which the Spirit knows itself to be superior to death
 and birth, not conditioned by the nature of its manifestation,
 infinite, imperishable, immutably eternal,—immortal, because
 never being born it never dies.

² The soul of man could not grow into the likeness of the
 Divine, if it were not in its secret essence imperishably one with

सर्वयोनिषु कीन्तेय मूर्त्यः सम्भवन्ति या ।

तासां ह्यहं मह्योनिरहं बीजप्रदः पिता ॥४॥

4. Whatever forms are produced in whatsoever
ombs, O Kaunteya, the Mahad Brahman is their
omb, and I am the Father who casts the seed.

सर्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबज्जन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

5. The three gunas born of Prakriti, Sattwa,
ijas and Tamas bind in the body, O great-armed
ie, the imperishable dweller in the body.¹

तत्र सर्वं निर्मलत्वालप्रसादकमनामयम् ।

गुणसङ्गेन बज्जति शान्तसङ्गेन चानय ॥६॥

6. Of these Sattwa is by the purity of its
ality a cause of light and illumination, and by
rue of that purity produces no disease or morbi-
ty or suffering in the nature; it binds by attach-

: Divine and part and parcel of his divinity, it could not be
become immortal if it were merely a creature of mental,
al and physical Nature.

¹ It is a subordinate act or state of consciousness, it is a self-
vious identification with the modes of Nature in the
sited workings of this lower motivity and with this self-
apped ego-bounded knot of action of the mind, life and body
it gets the soul into the appearance of birth and death and
ndage,—for this is patent that it is only an appearance.

ment to knowledge and attachment to happiness
O sinless one.¹

रतो रागादमरं विद्धि तुल्यसङ्गममुदुम्बकम् ।
तन्निबध्नाति ज्ञानेन कर्मसङ्गेन देहिनम् ॥३॥

7. *Rajas, know thou, has for its essence*
traction of liking and longing; it is a child of
attachment of the soul to the desire of object.
O Kaunteya, it binds the embodied spirit
attachment to works.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥४॥

8. But Tamas, know thou, born of ignorance

¹ The man of virtue, of knowledge, has his ego of the virtuous man, his ego of knowledge, and it is the sattwic ego which he seeks to satisfy; for his own sake he seeks virtue and knowledge. Only when we cease to satisfy the ego, to think and will from the ego, the limited "I" in us, then is there real freedom. In other words freedom, highest self-mastery begins when above the natural self we see and hold the supreme Self of which the ego is an obstructing veil and a blinding shadow. And that can only be when we see the one Self in us seated above Nature and make our individual being one with it in being and consciousness, and in its individual nature of action only an instrument of a supreme Will, the one Will that is really free. For that we must rise high above the three gunas, become *trigunatita*.

is the deluder of all embodied beings; it binds by negligence, indolence and sleep, O Bharata.

सत्त्वं गुणे सञ्जयति राजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रधादे सञ्जयत्युत ॥९॥

9. Sattwa attaches to happiness, rajas to action, O Bharata; tamas covers up the knowledge and attaches to negligence of error and inaction.¹

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

राजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

10. Now sattwa leads, having overpowered rajas and tamas, O Bharata; now rajas, having overpowered sattwa and tamas; and now tamas, having overpowered sattwa and rajas.²

¹ The soul by attachment to the enjoyment of the gunas and their results concentrates its consciousness on the lower and outward action of life, mind and body to Nature, imprisons itself in the form of these things and becomes oblivious of its own greater consciousness behind in the spirit, unaware of the free power and scope of the liberating Purusha. Evidently, in order to be liberated and perfect we must get back from these things, away from the gunas and above them, and return to the power of that free spiritual consciousness above Nature.

² These three qualities of Nature are evidently present and active in all human beings; only by a general and ordinary predominance of one or other of the qualities can a man be said to be either sattwic or rajasic or tamasic in his nature.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विबुधं सत्त्वमित्युत ॥११॥

11. When into all the doors in the body there comes a flooding of light, a light of understanding, perception and knowledge, one should understand that there has been a great increase and uprising of the sattwic guna in the nature.¹

लोभः प्रवृत्तिरारम्भ कर्मणामगमः स्पृहा ।

रजस्येतानि जायन्ते विबुधे भरतर्षभ ॥१२॥

12. Greed, seeking impulsions, initiative actions, unrest, desire—all this mounts in us when rajas increases.²

¹ But how does sattwa, the power of knowledge and happiness, become a chain? It so becomes because it is a principle of mental nature, a principle of limited and limiting knowledge and of a happiness which depends upon right following or attainment of this or that object or else on particular states of the mentality, on a light of mind which can be only a more or less clear twilight. Its pleasure can only be a passing intensity or a qualified ease. Other is the infinite spiritual knowledge and the free self-existent delight of our spiritual being.

² Rajas is evidently the kinetic force in the modes of Nature. Its fruit is the lust of action, but also grief, pain, all kinds of suffering, for it has no right possession of its object—desire in fact implies non-possession—and even its pleasure of acquired possession is troubled and unstable because it has not clear knowledge and does not know how to possess nor can it find

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विबुधे कुरुनन्दन ॥१३॥

13. Nescience, inertia, negligence and delusion—these are born when *tamas* predominates, O, joy of the Kurus.¹

यदा सत्त्वे प्रबुद्धे तु प्रलयं याति देहभूत ।
तदोत्तमविद्यां लोकानमलाप्रतिपद्यते ॥१४॥

14. If *sattwa* prevails when the embodied goes to dissolution, then he attains to the spotless worlds of the knowers of the highest principles.²

एजति प्रलयं गत्वा कर्मसङ्गिण् जायते ।
तथा प्रवीनस्तमसि भूदयोनिषु जायते ॥१५॥

the secret of accord and right enjoyment. All the ignorant and passionate seeking of life belongs to the *rajasic* mode of Nature.

¹ *Tamas* brings incapacity and negligence of action as well as the incapacity and negligence of error, inattention and misunderstanding or non-understanding. Therefore it is the opposite of *sattwa* as well as of *rajas*.

² Our physical death is also a *pralaya*, the soul bearing the body comes to a *pralaya*, to a disintegration of that form of matter with which its ignorance identified its being and which now dissolves into the natural elements. But the soul itself persists and after an interval resumes in a new body formed from those elements its round of births in the cycle, just as after the interval of pause and cessation the universal Being resumes his endless round of the cyclic aeons.

15. Going to dissolution when *rajas* prevails, he is born among those attached to action; if dissolved during the increase of *tamas*, he is born in the wombs of beings involved in nescience.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजस्तु फलं दुःखमज्ञान तमसः फलम् ॥१६॥

16. It is said the fruit of works rightly done is pure and *sattwic*; pain is the consequence of *rajasic* works, ignorance is the result of *tamasic* action.¹

सत्त्वसंज्जयते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहो तमसो भवतोऽज्ञानमेव च ॥१७॥

17. From *sattwa* knowledge is born, and greed from *rajas*; negligence and delusion are of *tamas*, and also ignorance.

¹ Attachment even to the pleasurable things which are the fruits of *sattwic* action must be entirely abandoned. But, even if one is free from any clinging to the fruit, there may be an attachment to the work itself, either for its own sake, the essential *rajasic* bond, or owing to a lax subjection to the drive of Nature, the *tamasic*, or for the sake of the attracting rightness of the thing done, which is the *sattwic* attaching cause powerful on the virtuous man or the man of knowledge. And here evidently the resource is in that other injunction of the Gita, to give up the action itself to the Lord of works and be only a desireless and equal-minded instrument of his will. (See sloka, 9).

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जपन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

18. They rise upwards who are in sattwa; those in rajas remain in the middle; those enveloped in ignorance and inertia, the effect of the lowest quality, the tamasas, go downwards.¹

नाम्यं गुणेभ्यः कर्तारं यदा दृष्ट्यानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽपि गच्छति ॥१९॥

19. When the seer perceives that the modes of Nature are the whole agency and cause of works and knows and turns to That which is

¹ The ordinary human soul takes a pleasure in the customary disturbances of its nature-life; it is because it has this pleasure and because, having it, it gives a sanction to the troubled play of the lower nature that the play continues perpetually; for the Prakriti does nothing except for the pleasure and with the sanction of its lover and enjoyer, the Purusha. Nor is this lower satisfaction in itself a thing evil and unprofitable; it is rather the condition for the upward evolution of our human nature out of the tamasic ignorance and inertia to which its material being is most subject; it is the rajasic stage of the graded ascent of man towards the supreme self-knowledge, power and bliss. But if we rest eternally on this plane, the *madhyama gati* of the Gita, our ascent remains unfinished, the evolution of the soul incomplete. Through the sattwic being and nature to that which is beyond the three gunas lies the way of the soul to its perfection.

supreme above the gunas, he attains
bhava (the movement and status of the D

गुणानेतानतीत्य श्रीमेही देहममुद्वहान् ।
 जगत्सुखदुःखानुसन्निभमनुने ॥२०॥

20. When the soul thus rises above the
 gunas born of the embodiment in Nature,
 freed from subjection to birth and death,
 their concomitants, decay, old age and
 and enjoys in the end the Immortal
 self-existence.

अर्जुन उवाच
 कलङ्कस्त्रीगुणानेतानतीतो भवति प्रमो ।
 किमाचारः कथं चैतांस्त्रीगुणानतिवर्तते ॥२१॥

21. Arjuna said: What are the signs
 of a man who has risen above the three
 Lord? What his action and how
 surmount the gunas?

श्रीभगवानुवाच
 प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव
 न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि का

¹ This question again reveals the pragmatic
 nature of Arjuna. How can one live and act
 above the gunas? The sign, says Krishna,
 is not spoken.

22. The Blessed Lord said: He, O Pandava, who does not abhor or shrink from the operation of enlightenment (the result of rising sattwa) or impulsion to works (the result of rising rajas) or the clouding over of the mental and nervous being (the result of rising tamas), nor longs after them, when they cease;

उदासीनवदासीनो गुणैर्यो न विधातयते ।

गुणा वर्तन्त इत्येव योज्यतिष्ठति नेङ्गते ॥२३॥

23. He who, established in a position as of one seated high above, is unshaken by the gunas; who seeing that it is the gunas that are in process of action stands apart immovable;¹

समदुःखमुलः स्वस्थः समलोप्यशमकाञ्चनः ।

गुल्यप्रियाप्रियो धीरसुल्यनिन्दात्मसंस्तुतिः ॥२४॥

मानापमानयोस्तुल्यस्तुल्यो भिन्नारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

¹ He has seated himself in the conscious light of another principle than the nature of the gunas and that greater consciousness remains steadfast in him, above these powers and unshaken by their motions like the sun above clouds to one who has risen into a higher atmosphere. This is the impersonality of the Brahmic status; for that higher principle, that greater wide high-seated consciousness, *kutastha*, is the unmovable Brahman.

24-25. He who regards happiness and suffering alike, gold and mud and stone as of equal value, to whom the pleasant and the unpleasant, praise and blame, honour and insult, the faction of his friends and the faction of his enemies are equal things; who is steadfast in a wise imperturbable and immutable inner calm and quietude; who initiates no action (but leaves all works to be done by the gunas of Nature)—he is said to be above the gunas.¹

मा च योग्यभिवारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यन्तान् ब्रह्मभूयाय कल्पते ॥२६॥

26. He also who loves and strives after Me with an undeviating love and adoration, passes beyond the three gunas and he too is prepared for becoming the Brahman.

¹ But still there is evidently here a double status, there is a scission of the being between two opposites; a liberated spirit in the immutable Self or Brahman watches the action of an unliberated mutable Nature,—Akshara and Kshara. Is there no greater status, is it the end of Yoga to drop the mutable nature and the gunas born of the embodiment in Nature and disappear into the impersonality and everlasting peace of the Brahman? There is, it would seem, something else; the Gita refers to it at the close of this chapter, always returning to this one final note.

ब्रह्मणो हि प्रतिष्ठाहममृतम्याव्ययम् च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्विंशोऽध्यायः ।

27. I (the Purushottama), am the foundation of the silent Brahman and of Immortality and imperishable spiritual existence and of the eternal dharma and of an utter bliss of happiness¹

¹ There is a status then which is greater than the peace of the Akshara as it watches unmoved the strife of the gunas. There is a higher spiritual experience and foundation above the immutability of the Brahman, there is an eternal dharma greater than the rajasic impulsion to works, *pravartate* there is an absolute delight which is untouched by rajasic suffering and beyond the sattwic happiness, and these things are found and possessed by dwelling in the being and power of the Purushottama. But since it is acquired by bhakti, its status must be that divine delight, Ananda, in which is experienced the union of utter love and possessing oneness, the crown of bhakti. And to rise into that Ananda, into that inexpressible oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising dharma.

FIFTEENTH CHAPTER THE THREE PURUSHAS

श्रीभगवानुवाच

ऊर्ध्वं दूषमपः शालमावर्धये प्रादुरभ्यसम् ।
उन्नासि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

1. The Blessed Lord said: With its origin source above (in the Eternal), its branches stretching below, the Ashwatha is said to be eternal and imperishable; the leaves of it are the hymns of the Veda; he who knows it is the Veda-knower.¹

अपःशोर्ध्वं प्रमुखास्तस्य शाखाः
मूलमधुना विपश्चक्रवाः ।

अपः च मूलाग्रमुत्पलपानि
वर्षानुवर्षीनि मनुष्यलोके ॥२॥

2. The branches of this cosmic tree extend both below and above (below in the material, above in the supraphysical planes), they grow by the gunas of Nature; the sensible objects are

¹ Here is a description of cosmic existence in the Vedantic image of the Ashwatha tree.

its foliage, downward here into the world of men it plunges its roots of attachment and desire with their consequences of an endlessly developing action.¹

न रूपमस्येह तयोषणभ्यत
मानो न चादिनं च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरुद्धमूल-
भसङ्गशस्त्रेण वृद्धेन तिष्ठता ॥३॥
ततः पदे सत्परिमार्गितय
यस्मिन्नाता न त्रिवर्तन्ति भय ।
तमेव चाद्य पुरुष प्रपद्ये
यत् प्रवृत्तिं प्रमृता पुराणा ॥४॥

¹ The Vedic rhythms are the leaves and the sensible objects of desire supremely gained by a right doing of sacrifice are the constant budding of the foliage. Man, therefore, so long as he enjoys the play of the gunas and is attached to desire is held in the coils of Pravṛtti, in the movements of birth and action, turns about constantly between the earth and the middle planes and the heavens and is unable to get back to his supreme spiritual infinitudes. This was perceived by the sages. To achieve liberation they followed the path of Niṣṛtti or cessation from the original urge to action and the consummation of this way is the cessation of birth itself and a transcendent status in the highest supracosmic reach of the Eternal. But for this purpose it is necessary to cut these long-fixed roots of desire by the strong sword of detachment.

3-4. The real form of it cannot be perceived by us in this material world of man's embodiment, nor its beginning nor its end, nor its foundation; having cut down this firmly rooted Ashwattha by the strong sword of detachment, one should seek for that highest goal whence, once having reached it, there is no compulsion of return to mortal life; I turn away (says the Vedantic verse) to seek that original Soul alone from whom proceeds the ancient sempiternal urge to action.

निर्मानमोहा तिलतद्भयोवा
अप्यात्मनिष्ठा विनिवृत्तात्माः ।
इन्द्रियमुक्ताः मुमुक्षुस्ततः ।
तेऽप्यवस्थाः परमार्थस्य तत् ॥५॥

5. To be free from the bewilderment of this lower Maya, without egoism, the great fault of attachment conquered, all desires stilled, the duality of joy and grief cast away, always to be fixed in a pure spiritual consciousness, these are the steps of the way to that supreme Infinite.

न तद् भ्रातृत्वेन मूर्खो न ज्ञाताहो न वाक्ताः ।
यद् यत्वा न निवर्तते तडास परमं मम ॥६॥

6. There we find the timeless being which not illumined by sun or moon or fire (but is) the light of the presence of the eternal Puru-

having gone thither they return not; that is the highest eternal status of my Being.¹

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मयःकष्टानीन्द्रियाणि प्रकृतिर्यानि कर्षति ॥७॥

7. It is an eternal portion of Me that becomes the Jiva in the world of living creatures and cultivates the subjective powers of Prakriti, mind and the five senses.²

¹ But it would seem that this can be attained very well, best even, pre-eminently, directly, by the quiescence of *Sannyasa*. Its appointed path would seem to be the way of the *Akshara*, a complete renunciation of works and life, an ascetic seclusion, an ascetic inaction. Where is the room here, or at least where is the call, the necessity, for the command to action, and what has all this to do with the maintenance of the cosmic existence, *lokasamgraha*, the slaughter of Kurukshetra, the ways of the Spirit in Time, the vision of the million-bodied Lord and his high-voiced bidding, 'Arise, slay the foe, enjoy a wealthy kingdom'? And what then is this soul in Nature? This spirit, too, this *Kahara*, this enjoyer of our mutable existence is the *Purushottama*; it is he in his eternal multiplicity, that is the *Gita's* answer.

² Each soul, each being in its spiritual reality, is the very Divine, however partial its actual manifestation of him in Nature. And when the soul rises above all ignorant limitation, then it puts on its divine nature of which its humanity is only a temporary veil, a thing of partial and incomplete significance. The individual spirit exists and ever existed beyond in the

शरीरं यदवाप्नोति यन्वाप्नुक्तामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

8. When the Lord takes up this body (he brings in with him the mind and the senses) and in his going forth too (casting away the body) he goes taking them as the wind takes the perfumes from a vase.¹

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अपिच्छाय मनश्चापं विषयानुपसेवते ॥९॥

9. The ear, the eye, the touch, the taste and the smell, using these and the mind also, he enjoys the objects of mind and sense as 'the indwelling and over-dwelling Soul.

Eternal, for it is itself everlasting, *sanatana*. It is evidently this idea of the eternal individual which leads the Gita to avoid any expression at all suggestive of a complete dissolution, *laya*, and to speak rather of the highest state of the soul as a dwelling in the Purushottama, *nirainishyasi mayyasa*.
¹ Thus eternal individual is not other than or in any way really separate from the Divine Purusha. It is the Lord himself, the Ishwara, who by virtue of the eternal multiplicity of his oneness—is not all existence a rendering of that truth to the Infinite?—exists for ever as the immortal soul within and has taken up this body and goes forth from the transitory framework when it is cast away to disappear into the elements of Nature. But the identity of the Lord and the soul in mutable Nature is hidden from us by outward appearances and lost in the crowding mobile deceptions of that Nature.

उत्सामन्तं स्थितं द्वावि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

10. The deluded do not perceive him in his coming in and his going forth or in his staying and enjoying and assumption of quality; they perceive who have the eye of knowledge.

यतन्तो घेतन्निदचनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्पथेतसः ॥११॥

11. The Yogins who strive, see the Lord in themselves; but though they strive to do so, the ignorant perceive Him not, as they are not formed in the spiritual mould.¹

यदास्त्वगतं तेजो जगद् भासयतेऽक्षिणम् ।
पश्यद्वमसि पश्चात्तो तत्तेजो विद्धि यामवम् ॥१२॥

12. The light of the sun that illumines all this world, that which is in the moon and in fire, that light know as from Me.

¹ Never can the ignorant have sight of him, even if they strive to do so, until they learn to put away the limitations of the outward consciousness and build in themselves their spiritual being, create for it, as it were, a form in their nature. Man, to know himself, must be *kratatma*, formed and complete in the spiritual mould, enlightened in the spiritual vision. The Yogins see the Divine Being not only in themselves, but in all the cosmos.

नामाविद्य च भूतानि धाम्याम्यहोममा ।
 दुग्तामि चोपयोः तर्जः सोमो भूत्वा रसात्मकः ॥१३॥

13. I have entered into this form of earth (and am the spirit of its material force) and sustain by my might these multitudes. I am the godhead of Soma who by the *rasa* (the sap in the earth-mother) nourishes all plants and trees.

अहं वेदयानरो मूर्त्वा प्राणिनां देहमाश्रितः ।
 प्राणायानसमायुजः पचाम्यन्नं चतुर्विधम् ॥१४॥

14. I, having become the flame of life, sustain the physical body of living creatures, and unite with Prana and Apana, digest the four kinds of food.¹

सर्वस्य चाहं हृदि सन्निविष्टो
 भक्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदंश्च सर्वरहमेव वेदो
 वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

15. I am lodged in the heart of all; from Me are memory and knowledge and their absence. And that which is known by all the Vedas (and by all

¹ The Divine is at once the Soul of matter and the Soul of life and the Soul of mind as well as the Soul of the supramental light that is beyond mind and its limited reasoning intelligence.

forms of knowing) am I, and I make the knowers
of Veda and the maker of Vedāṅga.

द्वविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

अक्षरः सर्वानि भूतानि कृत्स्नोऽक्षर एव परमहंस ।

16. There are two Purushas—personal being
in this world, the Immutable and impersonal and
the Mutable (and personal—the Material) and
these existences, the Kutastha—the highest
unconsciousness of the Brahmic state—is called the
immutable.

ree worlds and upbears them, the imperishat
ord.¹

यस्मात्परमतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रवितः पुरुषोत्तमः ॥१८॥

18. Since I am beyond the Mutable and a
eater and higher even than the Immutable,
e world and the Veda I am proclaimed as th
irushottama (the supreme Self).

यो मादेवमसम्भूतो जानाति पुरुषोत्तमम् ।

स सर्वविद् भवति मां सर्वभावेन भारत ॥१९॥

19. He who undeluded thus has knowledge
e as the Purushottama, adores Me (has bhak

The world for the Gita is real, a creation of the Lo
wer of the Eternal, a manifestation from the Parabrah
d even this lower nature of the triple Maya is a deri
in the supreme divine Nature. The Gita insists t
s and should, while we live, be conscious in the S
silence and yet act with power in the world of
d it gives the example of the Divine himself who
und by necessity of birth, but free, superior to the
d yet abides eternally in action, *varja eva cha*
therefore, it is by putting on a likeness of the divin
its completeness that the unity of the double ex
comes entirely possible. The Gita finds the pr
it oneness in its supreme vision of the Purushot

for Me) with all knowledge and in every way of his natural being.¹

इति गूह्यतमं शास्त्रमिदमुक्तं भवान्नयः ।

एतद्गुह्यं बुद्धिमान् स्वात्कृतकृत्यश्च भारत ॥२०॥

इति श्रीमद्भगवद्गीतापुनर्निर्गुप्तं ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ।

20. Thus by Me the most secret Shastra (the supreme teaching and science) has been told, O sinless one, Absolutely to know it is to be perfected, in understanding and successful in the supreme sense, O Bharata.

¹ He sees the entire sense both of the Self and of things; he restores the integral reality of the Divine; he unites the Kshara and the Akshara in the Purushottama. He loves, worships, cleaves to and adores the supreme Self of his and all existence, the one Lord of his and all energies, the close and far-off Eternal in and beyond the world. And he does this too with no single side or portion of himself, exclusive spiritualised mind, blinding light of the heart intense but divorced from largeness, or sole aspiration of the will in works, but in all the perfectly illumined ways of his being and his becoming, his soul and his nature. Divine in the equality of his imperturbable self-existence, one in it with all objects and creatures, he brings that boundless equality, that deep oneness down into his mind and heart and life and body and founds on it in an indivisible integrality the trinity of divine love, divine works and divine knowledge. This is the Gita's way of salvation.

SIXTEENTH CHAPTER

DEVA AND ASURA

(The sattwic quality is a first mediator between the higher and the lower nature. A high increase of sattwic power delivers us largely from the tamasic and the rajasic disqualification; and its own disqualification, once we are not pulled too much downward by rajas and tamas, can be surmounted with a greater ease. To develop sattwa till it becomes full of spiritual light and calm and happiness is the first condition of the preparatory discipline of the nature. That, we shall find, is the whole intention of the remaining chapters of the Gita)

श्रीभगवानुवाच

अभयं सत्त्वसंगुद्विर्जनयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हृदयचापसम् ॥२॥

तेजः क्षमा धृतिः शौचमद्रोहो मातिमानिता ।

भवन्ति सम्पदं देवीमभिजातस्य भारत ॥३॥

1-3. The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, *askesis*, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride—these are the wealth of the man born into the Deva nature.¹

दम्भो दपोंऽभिमानश्च क्रोधः पादधमेव च ।
अज्ञानं चाभिज्ञानस्य चायं सम्पदमाधुरीम् ॥४॥

4. Pride, arrogance, excessive self-esteem, wrath, harshness, ignorance, these, O Partha, are the wealth of the man born into the Asuric nature.

द्वैतो सम्पद्विषोक्तस्य निष्कम्पायामुरी यता ।
सा शुचः सम्पदं द्वैतोऽभिज्ञानोऽसि पाण्डव ॥५॥

¹ The general nature of all human beings is the same, it is a mixture of the three *gunas*; but we actually see that men, at least men above a certain level, fall very largely into two classes, those who have a dominant force of *sattvic* nature, and those who have a dominant force of *rajasic* nature. These are the human representatives of the *Devas* and *Danavas* or *Asuras*, the Gods and the Titans.

5. The Daivic qualities lead towards liberation, the Asuric towards bondage. Grieve not, thou art born in the Deva-nature, O Pandava.

इति भूततणोः सोरेऽस्मिन्नेव आसुर एव च ।
देवो विस्तरदाः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

6. There are two creations of beings in this material world, the Daivic and the Asuric; the Daivic hath been described at length: hear from Me, O Partha, the Asuric.¹

प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।
न शीघ्रं नापि शब्दतो न सत्यं तेषु विद्यते ॥७॥

7. Asuric men have no true knowledge of the way of action or the way of abstention; truth is not in them, nor clean doing, nor faithful observance

असत्यमप्रतिष्ठं ते जगदाहृतोऽवराः ।
अपरस्परसम्भूतं हिमन्यत्वामहं बुद्धम् ॥८॥

8. "The world is without God", they say, 'not true, not founded in truth, brought about by

¹ The ancient mind, more open than ours to the truth of things behind the physical veil, saw behind the life of man great cosmic powers or beings representative of certain turns or grades of the universal Shakti, divine, titanic, gigantic, demoniac, and men who strongly represented in themselves these types of nature were themselves considered as Devas, Asuras, Rakshasas, Pisachas.

a mutual union, with Desire for its sole cause, a world of Chance."

एतां दृष्टिमवष्टेभ्य नष्टात्मानोऽल्पवृद्धयः ।

प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥९॥

9. Leaning on that way of seeing life, and by its falsehood ruining their souls and their reason, the Asuric men become the centre or instrument of a fierce, Titanic, violent action, a power of destruction in the world, a fount of injury and evil.

काममाधिरय दुष्पूरं दम्भमानपराम्बिताः ।

मोहाद् गृहोत्पाज्जद्वाहाप्रवर्तन्तेऽनुविप्रताः ॥१०॥

10. Resorting to insatiable desire, arrogant, full of self-esteem and the drunkenness of their pride, these misguided souls delude themselves, persist in false and obstinate aims and pursue the fixed impure resolution of their longings.

चिन्तामपरिमेयां च प्रलयान्तामुपाधिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

11. They imagine that desire and enjoyment are all the aim of life and (in their inordinate and insatiable pursuit of it) they are the prey of a devouring, a measurelessly unceasing care and thought and endeavour and anxiety till the moment of their death.

माशापाशानैर्बद्धा. कामक्रोधदरायमाः ।
 ईहन्ते कामभोगायं मन्यायेनार्यसङ्घयान् ॥१२॥
 इदमद्य मया सख्यमिमं प्राप्त्य मे मनोरथम् ।
 इदमस्तीदमपि मे भविष्यति पुनर्यनम् ॥१३॥
 असौ मया हनः शत्रुर्हन्तव्यो चापरानपि ।
 ईश्वरोऽहमहं भोगो सिद्धोऽहं बलवान्मुनी ॥१४॥
 आदधोऽभिजनवानस्मि बोज्योऽस्ति सदृशो मया ।
 मय्ये दास्यामि मोदित्य इत्यज्ञानविमोहिताः ॥१५॥

12-15. Bound by a hundred bonds, devoured by wrath and lust, unweariedly occupied in amassing unjust gains which may serve their enjoyment and the satisfaction of their craving, always they think, "Today I have gained this object of desire, tomorrow I shall have that other; today I have so much wealth, more I will get tomorrow. I have killed this my enemy, the rest too I will kill. I am a lord and king of men, I am perfect, accomplished, strong, happy, fortunate, a privileged enjoyer of the world; I am wealthy, I am of high birth; who is there like unto me? I will sacrifice, I will give, I will enjoy."

अनेकचित्तविग्रन्ता मोहजालसमावृताः ।
 प्रसक्ता. कामभोगेषु पतन्ति नरकेऽगुचौ ॥१६॥

16. Thus occupied by many egoistic ideas, deluded, addicted to the gratification of desire (doing works, but doing them wrongly, acting

mightily, but for themselves, for desire, for enjoyment, not for God in themselves and God in man), they fall into the unclean hell of their own evil.

आत्मसन्भाविताः स्तव्या घनमानमहान्विताः ।

पुजन्ते नामपरोक्षे बन्धेनाविधिपूर्वकम् ॥१७॥

17. They sacrifice and give not in the true order, but from a self-regarding ostentation, from vanity and with a stiff and foolish pride.

अहङ्कारं बलं बलं शक्तं बलं च संभिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽम्बुगुहकाः ॥१८॥

18. In the egoism of their strength and power, in the violence of their wrath and arrogance, they hate, despise and belittle the God hidden in themselves and the God in man.

तानहं द्विषातः क्षुरान्तागारेषु नराश्रमात् ।

भिवाम्बुगुहमगुहानागुरोल्लेख्योनिषु ॥१९॥

19. These proud haters (of good and of God), evil, cruel, vilest among men in the world, I cast down continually into more and more Asuric births.

आधुरीं योनिमापन्ना भूता जन्मनि जन्मनि ।

धामप्रत्यक्षं बीजेन तपो धामप्रधमां कनिम् ॥२०॥

, 20. Cast into Asuric wombs, deluded birth after birth, they find Me not (as they do not seek Me) and sink down into the lowest status of soul-nature.

विशिषं नरकपदं ह्यहं जायमानमनः ।

कायः क्षोभानया लोभमन्मारेतययं तद्रेण ॥२१॥

21. Threefold are the doors of Hell, destructive of the soul—desire, wrath and greed: therefore let man renounce these three.

एतैर्विमुक्तः क्षोभेष तपोद्गांसित्रभिर्नरः ।

आधरत्पात्मनः क्षेपस्तनो यानि परं गतिम् ॥२२॥

22. A man liberated from these doors of darkness, O son of Kunti, follows his own higher good and arrives at the highest soul-status.

यः शास्त्रविधिमुत्सृज्य वनंते वामनास्तः ।

न स सिद्धिमवाप्नोति न भुवं न परं गतिम् ॥२३॥

23. He who, having cast aside the rules of the Shastra, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest soul-status.¹

¹ All souls are eternal portions of the Divine, the Asura as well as the Deva, all can come to salvation: even the greatest sinner can turn to the Divine. But the evolution of the soul in Nature is an adventure of which Swabhava and the Karma governed by the Swabhava are ever the chief powers; and if

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णा-
र्जुनसंवादे देवामुरसंपदिभाष्ययोगो नाम षोडशोऽध्यायः ।

24. Therefore let the Shastra be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been

an excess in the manifestation of the Swabhava, the self-becoming of the soul, a disorder in its play turns the law of being to the perverse side, if the rajasic qualities are given the upper hand, cultured to the diminution of sattwa, then the trend of Karma and its results necessarily culminate not in the sattwic height which is capable of the movement of liberation, but in the highest exaggeration of the perversities of the lower nature. The man, if he does not stop short and abandon his way of error, has eventually the Āsura full born in him, and once he has taken that enormous turn away from the Light and Truth, he can no more reverse the fatal speed of his course because of the very immensity of the misused divine power in him, until he has plumbed the depths to which it falls, found bottom and seen where the way has led him, the power exhausted and misspent, himself down in the lowest state of the soul nature, which is Hell. Only when he understands and turns to the Light, does that other truth of the Gita come in, that even the greatest sinner, the most impure and violent evil-doer is saved the moment he turns to adore and follow after the Godhead within him. Then, simply by that turn, he gets very soon into the sattwic way which leads to perfection and freedom.

SEVENTEENTH CHAPTER

THE GUNAS, FAITH AND WORKS

(The individual frequently enough, the community at any moment of its life, is seen to turn away from the Shashtra, becomes impatient of it, loses that form of its will and faith and goes in search of another law which it is now more disposed to accept as the right rule of living and regard as a more vital or higher truth of existence. What then shall be the secure base of an action which departs both from the guidance of desire and from the normal law? For the rule of desire has an authority of its own, no longer safe or satisfactory to us as it is to the animal or as it might have been to a primitive humanity, but still, so far as it goes, founded on a very living part of our nature and fortified by its strong indications; and the law, the Shashtra, has behind it all the authority of long-established rule and a secure past experience. But this new movement is of the nature of a powerful adventure into the unknown or partly known, and what then is the

clue to be followed? The answer is that the clue and support is to be found in man's *shraddha*, his faith, his will to believe, to live what he sees or thinks to be the truth of himself and of existence.)

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

1. Arjuna said: When men sacrifice to God or the gods with faith, but abandon the rule of the Shashtra, what is that concentrated will or devotion in them, *nishtha*, which gives them this faith and moves them to this kind of action, Krishna? Is it *sattwa*, *rajas* or *tamas*?

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनी सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तौ दृष्टौ ॥२॥

2. The Blessed Lord said: The faith in embodied beings is of a triple kind like all things in Nature and varies according to the dominating quality of their nature, *sattwa*, *rajas* or *tamas*. Hear thou of these.¹

¹ If a man is tamasic, obscure, clouded, if he has an ignorant faith and snapt will, he will reach nothing true and will fall away to his lower nature. If he is lured by false rajasic lights,

सर्वानुदया सर्वस्य भद्रा भवन्ति भारत ।

यद्वामयोर्ध्वं पुरुषो यो यच्छुद्धः स एव सः ॥३॥

3. The faith of each man takes the shape given it by his stuff of being, O Bharata. This Purusha, this soul in man, is, as it were, made of *hraddha*, a faith, a will to be, a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that is he.¹

यजन्ते सत्त्विका देवान्यधरक्षांति राजसाः ।

प्रेताम्भूतगणाश्चान्ये यजन्ते तामसाः जनाः ॥४॥

4. Sattwic men offer sacrifice to the gods, the ajasic to the Yakshas (the keepers of wealth)

† can be carried away by self-will into bypaths that may lead to morass or precipice. In either case his only chance of salvation lies in a return of *sattwa* upon him to impose a new enlightened order and rule upon his members which will liberate him from the violent error of his self-will or the dull error of his clouded ignorance.

¹ A man is what he is today by some past will of his nature sustained and continued by a present will to know, to cleave and to be in his intelligence and vital force, and whatever new turn is taken by this will and faith active in his very substance, that he will tend to become in the future. We create our own truth of existence in our own action of mind and life, which is another way of saying that we create our own selves, are our own makers. But very obviously this is only one aspect of the truth.

and the Rakshasic forces; the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.¹

महाभक्तिनि योऽप्यहं वे ततो ब्रह्मः ।
इत्यादिद्वयमव्ययं वायरागद्वयमिन्द्रः ॥१॥

ब्रह्मदत्तः शरीरस्थं भूतप्रायमयेवम् ।
मो वैराग्यः शरीरस्थं तान्निष्ठप्राप्तुमिच्छयात् ॥२॥

5-6. The men who perform violent austerities, contrary to the Shastra, with arrogance and egoism, impelled by the force of their desires and passions, men of unripe minds tormenting the aggregated elements forming the body and troubling Me also, seated in the body, know these to be Asuric in their resolves.²

आहारस्त्वपि सर्वस्य त्रिविधो भवति त्रिभिः ।
यजस्तपस्तत्या इति तेषां भेदमिव दृष्टुम् ॥३॥

¹ The tamasic man does not offer his sacrifice to the gods, but to inferior elemental powers or to those grosser spirits behind the veil who feed upon his works and dominate his life with their darkness. The rajasic man offers his sacrifice to lower godheads or to perverse powers. The satwic sacrifice is offered as a service to the gods.

² Even if there is ostensibly a more inward and noble object and the faith and will are of a higher kind, yet if any kind of arrogance or pride or any great strength of violent self-will or desire enters into the ascesis, then it is an unwise, an Asuric, a rajasic or rajaso-tamasic tapasya.

7. The food also which is dear to each is of ple character, as also sacrifice, askesis and ring. Hear thou the distinction of these.¹

आयुःसत्त्वबलारोग्यमुत्तमोतिविबर्धनः ।

रत्याः स्निग्धाः स्थिरा हृदा आहाराः सत्त्विकप्रियाः ॥८॥

8. The sattwic temperament in the mental and physical body turns naturally to the things

The Gita states three main elements of the work we have to do, *Kartavyam Karma*, and these three are sacrifice, giving, and askesis. These acts constitute the means of our perfection (see XVIII-5). But at the same time they may be done wisely or less wisely by the unwise. All dynamic action may be reduced in its essential parts to these three elements. In all dynamic action, all kinesis of the nature involves a voluntary or an involuntary *tapasya* or askesis, an energism and concentration of our forces or capacities or of some capacity which helps us to achieve, to acquire or to become something, *tapas*. All action involves a giving of what we have, an expenditure which is the price of that achievement, acquisition or becoming, *dana*. All action involves too sacrifice to elemental or to universal powers or to the supreme Master of our works, *yajna*. The question is whether we do these things unconsciously, passively, or at best with an unintelligent ignorant half-conscious will, or with an unwise or perversely conscient energism, or with a wisely conscient will rooted in knowledge, in other words, whether our sacrifice, giving and askesis are tamasic, rajasic or sattwic in nature. For everything here, including physical things (e.g. food), partakes of this triple character.

that increase the life, increase the inner and outer strength, nourish at once the mental, vital and physical force and increase the pleasure and satisfaction and happy condition of mind and life and body, all that is succulent and soft and firm and satisfying.

कटुवम्लसवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।
आहारा राजसदेष्टा दुःखशोकामयप्रदाः ॥९॥

9. The rajasic temperament prefers naturally food that is violently sour, pungent, hot, acrid, rough and strong and burning, the aliments that increase ill-health and the distempers of the mind and body.

मातृपामं गतरसं पुति पर्वुषितं च यत् ।
उच्छिष्टमपि चापेक्ष्यं भोजनं तामाश्रियम् ॥१०॥

10. The tamasic temperament takes a perverse pleasure in cold, impure, stale, rotten or tasteless food or even accepts like the animals the remnants half-eaten by others.

अकलाकादलिभिवंतो त्रिपिष्टो य इत्यने ।
यच्छेद्यमेवेति मनः समायाय स सात्त्विकः ॥११॥

11. The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and

with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattvic.¹

अभिमन्याय तु कथं दम्भायंसि मेव वनः ।

इत्यने भरतभेदो न मम विद्धि गजगण ॥१२॥

12. The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature.

विप्रोत्सवपुष्टाद्रं पण्डितोत्सवहिनयः ।

पुष्टाविहसि स न मायम वसिष्ठस्ये ॥१३॥

13. The sacrifice not performed according to the right rule of the Shashtra, without giving of

¹ The sattvic sacrifice comes very near to the ideal and leads directly towards the kind of action demanded by the Gita. The culmination of the sattvic action at which we have to arrive is of a still higher and freer kind, it is the high last sacrifice offered by us to the supreme Divine in his integral being and with a seeking for the Paramahatma or with the vision of Vasudev in all that is, the action done impersonally, unconditionally, for the good of the world, for the fulfilment of the divine will in the universe. That culmination leads to its own transcending, to the immortal Dharma. For then comes a freedom in which there is no personal action at all, no servile rule of dharma, no limitation of Shashtra, the inferior reason and will are themselves surpassed and it is not they but a higher wisdom that dictates and guides the work and commands its objective.

food, without the *mantra*, without gifts, empty of faith, is said to be tamasic.

वेदविज्ञानमुद्रास्तुतनं शौचमाजंयम् ।
ब्रह्मचर्यमार्जुना च शरीरं तप उच्यते ॥१४॥

14. Worship given to the godhead, to the twice-born, to the spiritual guide, to the wise, cleanness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the askesis of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यासनं चैव वाच्यमयं तप उच्यते ॥१५॥

15. Speech causing no trouble to others, true kind and beneficial, the study of Scripture, a called the askesis of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंगुदिरित्येतत्तपो मानसमुच्यते ॥१६॥

16. A clear and calm gladness of mind, gentleness, silence, self-control, the purifying of the whole temperament—this is called the askesis of the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्वृत्तैः सात्त्विकं परित्यजते ॥१७॥

17. This threefold askesis, done with a highest enlightened faith, with no desire for fruit.

harmonised, is said to be sattwic.¹

सत्कारमानुजार्थं तपो दग्धेन र्वं व प्रत् ।
कियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

18. The askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic, unstable and fleeting.

मुद्राहेनात्मनो यत्पीडया कियते तपः ।
परस्योत्सादनार्थं वा तत्तान्नसमृद्धतम् ॥१९॥

19. That askesis which is pursued under a clouded and deluded idea, performed with effort

¹ Here comes in all that quiets or disciplines the rajasic and egotistic nature and all that replaces it by the happy and tranquil principle of good and virtue. This is the askesis of the sattwic dharma so highly prized in the system of the ancient Indian culture. Its greater culmination will be a high purity of the reason and will, an equal soul, a deep peace and calm, a wide sympathy and preparation of oneness, a reflection of the inner soul's divine gladness in the mind, life and body. There at that lofty point the ethical is already passing away into the spiritual type and character. And this culmination too can be made to transcend itself, can be raised into a higher and freer light; can pass away into the settled godlike energy of the supreme nature. And what will remain then will be the spirit's immaculate Tapas, a highest will and luminous force in all the members, acting in a wide and solid calm and a deep and pure spiritual delight, Ananda.

suffering imposed on oneself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देने काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

o. The sattwic way of giving is to do it for sake of the giving and the beneficence and to who does no benefit in return; and it is to do so in the right conditions of time and place and on the right recipient (who is worthy or to whom the gift can be really helpful).¹

The culmination of the sattwic way of *dana* will bring into action an increasing element of the wide self-giving to others and to the world and to God, *atma-dana*, *atma-tamasa*, which is the high consecration of the sacrifice of works enjoined by the Gita. And the transcendence in the divine life will be a greatest completeness of self-offering founded on the largest meaning of existence. All this manifold universe comes into birth and is constantly maintained by God's giving of himself and his powers and the lavish outflow of his self and spirit into all these existences; universal being, as the Veda, is the sacrifice of the Purusha. All the action of the perfected soul will be even such a constant divine giving of itself and its powers, an outflowing of the knowledge, strength, love, joy, helpful shakti which it possesses from the Divine and by his influence and effluence on all around according to their capacity of reception or on all this world.

यत् प्रत्युपकारार्थं कलमुद्दिश्य वा पुनः ।

दीयते च परिकल्पितं तद्दानं राजस त्मृतम् ॥२१॥

. The rajasic kind of giving is that which one with unwillingness or violence to oneself or with a personal and egoistic object or in the hope of a return of some kind.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

अतत्कृतमथज्ञातं तत्तामसमुदाहृतम् ॥२२॥

22. The tamasic gift is offered with no consideration of the right conditions of time, place and object; it is offered without regard for the feelings of the recipient and despised by him even in the acceptance.

ॐ तत्सदिति निर्वोदो ब्रह्मसिद्धिश्च स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

23. The formula OM-Tat-Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of

and its creatures. That will be the complete result of the complete self-giving of the soul to the Master of our existence. Tat, That, indicates the Absolute, Sat indicates the supreme universal existence in its principle, OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscious causal Purusha. Each letter U, M indicates one of these three in ascending order and

समाशोमयुक्ताहृत्य यजमानश्चक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सर्वे, ब्रह्मचरिणाम् ॥२४॥

Therefore with the pronunciation of OM acts of sacrifice, giving and askesis as laid in the rules are always commenced by knowers of the Brahman.¹

तदित्यनभिसन्धाय कर्त्तुं यजतश्चक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकारिभिः ॥२५॥

5. With the pronunciation of *Tat* and with-
desire of fruit are performed the various
of sacrifice, askesis and giving by the seekers
liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रसूते कर्मणि तथा सङ्ख्यः कार्यं युज्यते ॥२६॥

26. *Sat* means good and it means existence;
ewise, O Partha, the word *Sat* is used in the
use of a good work (for all good works prepare
the soul for the higher reality of our being).

यज्ञे तपसि दाने च स्थितिः सदिति बोध्यते ।

कर्म चैव तदर्थं सदित्येवाभिधीयते ॥२७॥

the syllable as a whole brings out the fourth state, *Turiya*,
which rises to the Absolute.

¹ It is a reminder that our work should be made an expression
of the triple Divine in our inner being and turned towards
him in the idea and motive.

27. All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are *Sat* (for they build the basis for the highest truth of our spirit).

अमदया हृतं दत्तं तपस्तप्य कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य मो दह ॥२८॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अष्टावपविभागयोगो नाम सप्तदशोऽध्यायः ।

28. Whatever is wrought without faith, oblation, giving, askesis or other work, *Asat* it is called, O Partha; it is nought here, or hereafter.¹

¹ Because *Shraddha* is the central principle of our existence, if of these things done without *shraddha* is a falsity and is no true meaning or true substance on earth or beyond, reality, no power to endure or create in life here or after mortal life in greater regions of our conscious spirit. The *at*'s faith, not a mere intellectual belief, but its concordant will to know, to see, to believe and to do and be according to its vision and knowledge, is that which determines by its power the measure of our possibilities of becoming, and it is this faith and will turned in all our inner and outer self, pure and action towards all that is highest, most divine, most real and eternal that will enable us to reach the supreme perfection.

EDUCATIONAL CHAPTER

I THE GUNAS, MIND AND WORKS

अर्जुन उवाच

संन्यासस्य कर्मणो मया समीक्षायां केतुः ।
त्यागस्य च हृषीकेश बुधैरेतन्निर्णयः ॥१॥

1. Arjuna said: I desire, O mighty-armed, to know the principle of Sannyasa and the principle of Tyaga, O Heishiksha, and their difference, O Keshinisudana.¹

श्रीभगवानुवाच

काम्यानां कर्मणां मया सत्याम अवरो विदुः ।
सर्वकर्मफलत्यागं प्राहृत्यायं विवर्जितः ॥२॥

2. The Blessed Lord said: Sages have known as Sannyasa the physical depositing (or laying

¹ The last question of Arjuna demands a clear distinction between the outer and inner renunciation, Sannyasa and Tyaga. The frequent harping, the reiterated emphasis of the Gita on this crucial distinction has been amply justified by the subsequent history of the later Indian mind (led by the great Shankaracharya), its constant confusion of these two very different things and its strong bent towards belittling any activity of the kind taught by the Gita.

aside) of desirable actions; Tyaga is the name given by the 'wise to an entire abandonment of all attached clinging to the fruit of works.'

स्वास्थ्यं दोषवदित्येके कर्मं प्रादुर्भवंतीषु ।

यत्तद्वानतपःकर्मं न स्वाश्रयमिति चापरे ॥३॥

3. "All action should be relinquished as an evil", declare some learned men; "acts of sacrifice, giving and askesis ought not to be renounced", say others.

It is not the desirable actions that must be laid aside, but the desire which gives them that character has to be put away from us. Renunciation is the way to perfection and the man who has thus inwardly renounced all is described by the Gita as the true Sannyasin. But because the word usually signifies as well an outward renunciation or sometimes even that alone, the teacher uses another word, tyaga to distinguish the inward from the outward withdrawal and says that Tyaga is better than sannyasa. The ascetic way goes much farther in its recoil from dynamic Nature. It is enamoured of renunciation for its own sake and insists on an outward giving up of life and action, a complete quietism of soul and nature. That, the Gita replies, is not possible entirely so long as we live in the body. As far as it is possible, it may be done, but such a rigorous diminution of works is not indispensable, it is not even really or at least ordinarily advisable. The one thing needed is a complete inner quietism and that is all the Gita's sense of *naishkarmya*.

निश्चयं धृनु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषस्याग्न विविधः सम्प्रकीर्तितः ॥४॥

4. Hear my conclusions as to renunciation (Tyaga), O best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

5. Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.

एतामपि तु कर्माणि तज्ज्ञं त्यक्त्वा कर्तानि च ।
कर्तव्यानीति मे पार्थ निर्दिष्टम मतमृतमम् ॥६॥

6. Even these actions certainly ought to be done, O Partha, leaving aside attachment and fruit.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तमसः परिकीर्तितः ॥७॥

7. Verily, renunciation of rightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation.¹

¹ Sacrifice, giving, and askesis, these certainly are to be done for they purify the wise and constitute the means of our perfection. But more generally, and understanding these

दुःखमित्येव यत्कर्म कायकलेशभयात्पजेत् ।
 स कृत्वा राजतं त्यागं नैव त्यागकलं लभेत् ॥८॥

8. He who gives up works because they bring sorrow or are a trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation.

कार्यमित्येव यत् कर्म नियतं विद्यतेऽर्जुन ।
 सङ्गं त्यक्त्वा कलं चैव स त्यागं सात्त्विको मतः ॥९॥

9. He who performs a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattwic.

न हिष्ठपदुशर्ल कर्म दुःशले नानुपज्जते ।
 त्यागी सत्त्वसमाविष्टो वेदाग्रे छिन्नसंशयः ॥१०॥

10. The wise man with doubts cast away, who renounces in the light of the full sattwic mind, has no aversion to unpleasant action, no attachment to pleasant action.

three things in their widest sense, it is the rightly regulated action, *niyatam karma*, that has to be done, action regulated by the Shastra, the science and art of right knowledge, right works, right living, or regulated by the essential nature, *mahadaniyatam karma*, or, finally and best of all, regulated by the will of the Divine within and above us. The last is the true and only action of the liberated man, *muktasya karma*.

न हि देहभूता ज्ञाप्यं त्यक्तुं कर्माभ्यशेषतः ।
यस्तु कर्मकलट्यागी स त्यागीत्यभिधीयते ॥११॥

11. Nor indeed can embodied beings renounce all works; verily he who gives up the fruit of action, he is said to be a renouncer.¹

अनिष्टमिष्टं मिथं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु स्मृत्याप्तिनां भवित् ॥१२॥

12. The three kinds of result, pleasant, unpleasant and mixed, in this or other worlds, in this or another life, are for the slaves of desire and ego; these things do not cling to the free spirit.

पञ्चैतानि महाबाहो कारणानि निरोध मे ।
सात्त्विके कृताप्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

13. These five causes, O mighty-armed, learn of Me as laid down by the Vedantic Sankhya for the accomplishment of all works.

¹ The liberated worker who has given up his works by the inner sannyasa to a greater Power is free from Karma. Action he will do,—action is part of the divine law of living, it is the high dynamics of the Spirit. The essence of renunciation, the true Tyaga, the true Sannyasa, is not any rule of thumb of inaction but a disinterested soul, a selfless mind, the transition from ego to the free impersonal and spiritual nature. The spirit of this inner renunciation is the first mental condition of the highest culminating sattwic discipline.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

त्रिविधाश्च पृथक्चेष्टा देवं चैवात्र पञ्चमम् ॥१४॥

14. These five are the body, the doer, the various instruments, the many kinds of efforts, and last, the Fate.¹

शरीरवाद्यमनोभिर्पङ्कजं प्रारभते नरः ।

न्याय्यं वा दिपरीतं वा पञ्चते तस्य हेतवः ॥१५॥

15. These five elements make up among them all the efficient causes, *karana*, that determine the shaping and outcome of whatever work man undertakes with mind and speech and body.

तत्रैव सति कर्तारमात्मानं जेथलं तु यः ।

पश्यत्यहृतबुद्धित्वात् न पश्यति दुर्मतिः ॥१६॥

16. That being so, he verily who, owing to ignorant understanding, looketh on the pure Self as the doer, be, of perverted intelligence, seeth not.

¹ Fate is the influence of the Power or powers other than the human factors, other than the visible mechanism of Nature, that stand behind these and modify the work and dispose its fruits in the steps of act and consequence. The liberated man knows that the supreme Shakti is doing in his mental, vital and physical body, *adhishtana*, as the sole doer the thing appointed by a Fate which is in truth not Fate, not a mechanised dispensation, but the wise and all-seeing Will that is at work behind human Karma.

एवमस्मिन्महोपाधेनैवैवमुक्तं न विदुः ।

एवमुक्त्वा च हस्तेनोवाह्यं कृत्वा न निवर्त्यते ॥१३॥

17. He who is free from the ego-sense, whose intelligence is not affected, though he slay these peoples, he slayeth not, nor is bound.¹

मृतं ज्ञेयं जगत्तानां त्रिविधं कर्मबोधना ।

कर्मण कर्म कर्तेति त्रिविधः कर्मसंहरः ॥१८॥

¹ The doer is ordinarily supposed to be our surface personal ego, but that is the false idea of the understanding that has not arrived at knowledge. The ego is the ostensible doer, but the ego and its will are creations and instruments of Nature with which the ignorant understanding wrongly identifies our self and they are not the only determinants even of human action, much less of its turn and consequence. Once we live in this knowledge, the character and consequence of the work can make no difference to the freedom of the spirit. The work may be outwardly a terrible action like the great battle and slaughter of Kurukshetra; but although the liberated man takes part in the struggle and though he slays all these peoples, he slays no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies. This work of destruction was needed that humanity might move forward to another creation and a new purpose, might get rid as in a fire of its past Karma or unrighteousness and oppression and injustice and move towards a kingdom of the Dharma.

18. Knowledge, the object of knowledge and the knower, these three things constitute the mental impulsion to work; there are again three things, the doer, the instrument and the work done, that hold the action together and make it possible.

ज्ञानं कर्म च कर्ता च त्रिर्धैव गुणनेदतः ।

प्रोच्यते गुणमैक्याने यथावच्छब्दु सान्यपि ॥१९॥

19. Knowledge, work and doer are of three kinds, says the Sankhya, according to the difference in the Gunas (qualities); hear thou duly these also.¹

सत्त्वभूतेषु धेनेर्हं भावमन्यममोक्षणं ।

अविभक्तं विभक्तेषु तत्कालं विद्धि नाशिवचम् ॥२०॥

20. That by which one impenshable being is seen in all becoming, one indivisible whole in all these divisions, know thou that knowledge as sattwic.²

¹ It is clear then that the work is not the sole thing that matters; the knowledge in which we do works makes an immense spiritual difference; and into the knowledge there comes always the working of the three gunas. It is this element of the gunas that makes all the difference to our view of the thing known and to the spirit in which the knower does his work.

² The sattwic knowledge sees existence as one indivisible whole in all these divisions, one impenshable being in all

पुण्यत्वेन तु यज्ज्ञानं नानाभावान्पुण्यम्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

21. But that knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences, that knowledge know thou as rajasic.

यत् कृत्स्नबदेकस्मिन्कार्ये सक्तमहंतुकम् ।

अतत्त्वार्थबदत्तं च तत्तापसामुदाहृतम् ॥२२॥

22. The tamasic knowledge is a small and narrow way of looking at things which has no eye for the real nature of the world; it clings to one movement or one routine as if it were the whole (without foresight or comprehending intelligence).

निपतं सङ्गरहितमरागद्वेषतः कृतम् ।

अकलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

23. An action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattwic.¹

becoming; it masters the principle of its action and the relation of the particular action to the total purpose of existence; it puts in the right place each step of the complete process.

¹ Sattwic action is that which a man does calmly in the clear light of reason and knowledge and with an impersonal

यत् कामेषुना कर्म साहसूरेण वा पुनः ।

त्रियते बटुलायास्तं तत्रायामुदाहृतम् ॥२४॥

24. But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic.

अनुकल्पं सर्वं हितमनवेष्ट्य च पीरणम् ।

मोहादारभ्यते कर्म यत्तन् तामसमुच्यते ॥२५॥

25. The action undertaken from delusion (in mechanical obedience to the instincts, impulsions and unseeing ideas), without regarding the

sense of right or duty or the demand of an ideal, as the thing that ought to be done whatever may be the result to himself in this world or another. At the line of culmination of *sattwa* it will be transformed and become a highest impersonal action dictated by the spirit within us and no longer by the intelligence, an action moved by the highest law of the nature free from the lower ego and its light or heavy baggage and from limitation even by best opinion, noblest desire, purest personal will or loftiest mental ideal. There will be none of these impediments, in their place there will stand a clear spiritual self-knowledge and illumination and an imperious intimate sense of an infallible power that acts and of the work to be done for the world and for the world's Master.

strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.

मुक्तसाह्जोऽनृणां पुरुषाणां सत्त्विकः ।

निदधति दृष्टोर्निर्विकारः कर्ता मात्सर्यं उच्यते ॥२६॥

26. Free from attachment, free from egoism, full of a fixed (impersonal) resolution and a calm rectitude of zeal, unrelaxed by success, undepressed by failure, that doer is called sattwic.¹

रागो बन्धनम्रेक्षुर्लुब्धो हितात्मकोऽद्रुविः ।

हृद्यंशोऽकान्तितः कर्ता राजसः परिकीर्तितः ॥२७॥

27. Eagerly attached to the work, passionately desirous of fruit, greedy, impure, often violent and cruel and brutal in the means he uses, full of joy (in success) and grief (in failure), such a doer is known as rajasic.

अयुक्तः प्राकृतः स्तब्धः दण्डो नैककृतिकोऽलसः ।

विषादो बीषं सुखी च कर्ता तामसः उच्यते ॥२८॥

¹ The sattwic doer is full of a high and pure and selfless enthusiasm in the work that has to be done. At and beyond the culmination of sattwa this resolution, zeal, enthusiasm become the spontaneous working of the spiritual Tapas and at last a highest soul-force, the direct God-power, the mighty and steadfast movement of a divine energy in the human instrument, the self-assured steps of the seer-will, the gnostic intelligence of the liberated nature.

28. One who acts with a mechanical mind (who does not put himself really into the work), is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called tamasic.

बुद्धेर्भवं प्रतेऽर्त्तव गुणतस्त्रिविधं गुणम् ।

प्रोच्यमानमशेषेण प्रयत्नेन धनञ्जय ॥२९॥

29. Reason as also persistence are of three kinds according to the qualities; hear them related, unreservedly and severally, O Dhananjaya.¹

प्रवृत्ति च निवृत्ति च कार्याकार्ये भयाभये ।

अर्थं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

30. That which sees the law of action and the law of abstention from action, the thing that is to be done and the thing that is not to be done, what is to be feared and what is not to be feared,

¹ It is the understanding power of man's nature, *buddhi*, that chooses the work for him or, more often, approves and sets its sanction on one or other among the many suggestions of his complex instincts, impulses, ideas and desires. It is that which determines for him what is right or wrong, to be done or not to be done, Dharma or Adharma. And the persistence of the will is that continuous force of mental Nature which sustains the work and gives it consistence and persistence. Here again there is the incidence of the *gunas*.

what binds the spirit of man and what sets it free, that understanding is sattwic, O Partha.¹

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयमावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

31. That by which one knows awry right and wrong and also what should or should not be done, that understanding, O Partha, is rajasic.

¹ The culmination of the sattwic intelligence is found by a high persistence of the aspiring buddhi when it is settled on what is beyond the ordinary reason and mental will pointed to the summits, turned to a steady control of the senses and the life and a union by Yoga with man's highest Self, the universal Divine, the transcendent Spirit. It is there that arriving through the sattwic gunas one can pass beyond the gunas, can climb beyond the limitations of the mind and its will and intelligence and sattwa itself disappears into that which is above the gunas and beyond this instrumental nature. There the soul is enshrined in light and enthroned in firm union with the Self and Spirit and Godhead. Arrived upon that summit we can leave the Highest to guide Nature in our members in the free spontaneity of a divine action: for there there is no wrong or confused working, no element of error or impotence to obscure or distort the luminous perfection and power of the Spirit. All these lower conditions, laws, dharmas cease to have any hold on us; the infinite acts in the liberated man and there is no law but the immortal truth and right of the free spirit, no Karma, no kind of bondage.

अपमं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान् विपर्येताञ्च बुद्धिः सा पार्थ तामसो ॥३२॥

32. That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions, that understanding, O Partha, is tamasic.

धृत्वा यया धारयते मनःप्रायेन्द्रियक्रियाः ।

योगेनाध्यभिवारिष्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

33. That unwavering persistence by which through Yoga, one controls the mind, the senses and the life, that persistence, O Partha, is sattvic.

यया तु धर्मकामार्थान् धृत्वा धारयतेर्जुन ।

प्रसङ्गेन कलकल्यते धृतिः सा पार्थ राजसी ॥३४॥

34. But that, O Arjuna, by which one holdeth fast right and justice (Dharma), interest (Artha) and pleasure (Kama), and with great attachment desires for the fruits, that persistence, O Partha, is rajasic.¹

¹ The rajasic will fix its persistent attention on the satisfaction of its own attached longings and desires in its pursuit of interest and pleasure and of what it thinks or chooses to think right and justice, Dharma. Always it is apt to put on these things the construction which will most flatter and justify its desires and to uphold as right or legitimate the means which will best help it to get the coveted fruits of its work and endeavour. That is the cause of three-fourths of

यथा स्वप्नं भयं शोकं विषादं मयमेव च ।

न विमुञ्चति दुर्मया युक्तिः सा पार्थ तामसो ॥३५॥

35. That by which one from ignorance doth not abandon sleep, fear, grief, depression, and also pride, that persistence, O Partha, is tamasic.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

बभ्यासादप्रते यत्र दुःखान्तं च निगच्छति ॥३६॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मवृद्धिप्रसादजम् ॥३७॥

36-37. And now the threefold kinds of pleasure hear thou from Me, O bull of the Bharatas. That in which one by self-discipline rejoiceth and which putteth an end to pain; which at first is as poison but in the end is as nectar; that pleasure is said to be sattwic, born of the satisfaction of the higher mind and spirit.¹

the falsehood and misconduct of the human reason and will. Rajas with its vehement hold on the vital ego is the great sinner and positive misleader.

¹ The self-exceeding of the sattwic nature comes when we get beyond the great but still inferior sattwic pleasure, beyond the pleasures of mental knowledge and virtue and peace to the eternal calm of the Self and the spiritual ecstasy of the divine oneness. That spiritual joy is no longer the sattwic happiness, *sukham*, but the absolute Ananda. Ananda is the secret delight from which all things are born, by which

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

38. That which is born from the contact of the senses with their objects, which at first is as nectar, but in the end is like poison, that pleasure is accounted rajasic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

39. That pleasure of which delusion is the beginning and delusion is the consequence, which arises from sleep, indolence and ignorance, that is declared tamasic.

II. SWABHAVA AND SWADHARMA

न तदस्ति पृथिव्यां वा र्तिव देवेषु वा पुनः ।

सत्त्वं प्रकृतिर्जर्मृतं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

40. There is not an entity, either on the earth or again in heaven among the gods, that is not

all is sustained in existence and to which all can rise in the spiritual culmination. Only then can it be possessed when the liberated man, free from ego and its desires, lives at last one with his highest Self, one with all beings and one with God in an absolute bliss of the spirit.

subject to the workings of these three *gunas*, born of nature.

ब्राह्मणश्चैत्रियविशो शूद्राणां च परमप ।

कर्मणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

41. The works of Brahmins, Kshattishyas and Shudras are divided according to qualities (*gunas*) born of their own inner

¹ These verses of the Gita have no bearing on the caste system, because that is a very different thing from the ancient social ideal of *chaturvarna*, the four clear divisions of the Aryan community, and in no way corresponds to the description of the Gita. Agriculture, cattle-keeping, trade of every kind are said here to be the work of all classes, but in the later system the majority of those who were engaged in trade and in cattle-keeping, artisans, small crafts and others are actually classed as Shudras—whereas in the earlier system they were not put altogether outside the pale,—and with the exception of the merchant class is alone and that too where ranked as *Varshya*. Agriculture, government, trade, service are the professions of all classes from the highest down to the Shudra. And if the economic division of labour have been confounded beyond any possibility of distinction, the law of the *guna* or quality is still less applicable to the later system. There all is rigid custom, *achara*, and no reference to the need of the individual nature. If we take the religious side of the contention advanced in favour of the caste system, we can certainly faster

शमो दमस्तपः शौचं सान्तिराजर्जवमेव च ।

ज्ञानं विज्ञानमास्तित्वं ब्रह्मकर्म स्वभावजम् ॥४२॥

42. Calm, self-control, asceticism, purity, long suffering, candour, knowledge, acceptance of spiritual truth are the work of the brahmin, born of his *svabhava*.

शौर्यं तेजो धृतिर्दास्यं युद्धे चाप्यपलायनम् ।

दानमोक्षरभाक्षयं क्षत्र्यं कर्म स्वभावजम् ॥४३॥

43. Heroism, high spirit, resolution, ability, not fleeing in the battle, giving, lordship (*ishwara bhava*), the temperament of the ruler and leader are the natural work of the Kshatriya.

man's nature that he shall follow without regard to his personal bent and capacities the profession of his parents or his immediate or distant ancestors, the son of a milkman be a milkman, the son of a doctor a doctor, the descendants of shoemakers remain shoemakers to the end of measurable time, still less that by doing so, by this unintelligent and mechanical repetition of the law of another's nature without regard to his own individual call and qualities a man automatically furthers his own perfection and arrives at spiritual freedom. The Gita's words refer to the ancient system of *chaturvarṇa* as it existed or was supposed to exist in its ideal purity,—there is some controversy whether it was ever anything more than an ideal or general norm more or less loosely followed in practice,—and it should be considered in that connection alone.

III. TOWARDS THE SUPREME SECRET

(The teacher has completed all else that he needed to say, and now all that rests for him to do is to put into decisive phrase and penetrating formula the core of his gospel. First, the Gita restates the body of its message. It summarises the whole outline and essence in the short space of fifteen verses, and the statement sets out from

quality and spirit which finds expression in work, function and action is the whole sense of the Gita's idea of Karma. And from this emphasis on the inner truth and not on the outer form arises the spiritual significance and power which the Gita assigns to the following of the Swadharma.

It is true that in this birth men fall very largely into one of four types, the man of knowledge, the man of power, the productive vital man, the man of rude labour and service. These are not fundamental divisions, but stages of self-development in our manhood. Each Jiva possesses in his spiritual nature these four sides, is a soul of knowledge, a soul of strength and of power, a soul of mutuality and interchange, a soul of works and service, but one side or other predominates. In the end to arrive at the divinest figure and most dynamic soul-power of this fourfold activity is a wide doorway to swiftest and largest reality of the most high spiritual perfection. This we can do if we turn the action of the Swadharma into a worship of the inner Godhead, surrender the whole action into his hands, *mayi samnyasa karmam*.

the original starting-point of the thought in the book, the enigma of human action, the apparently insuperable difficulty of living in the highest self and spirit while yet we continue to do the works of the world.)

अमरवर्द्धि- सर्वत्र जितान्मा विगतस्पृहः ।

नेदहस्पृर्मिदं परमा मयायोगाधिगच्छति ॥४९॥

49 An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of *nishkarmya*.¹

¹ The difficulty in human action is that the soul and nature of man seem fatally subjected to many kinds of bondage, the prison of the ignorance, the meshes of the ego, the chain of the passions, the hampering insistence of the life of the moment, an obscure and limited circle without an hour. How, while absorbed and continually forced outward by the engrossing call of its active nature, is it to get back to its real self and spiritual existence? The ascetic renunciation and the way of the Gita are both agreed that it must first of all renounce this absorption, must cast from it the external solitation of outward things and separate silent self from active nature, it must identify itself with the immobile spirit and live in the silence. It must arrive at an inner inactivity, *nishkarmya*. It is therefore this saving inner passivity that the Gita puts here as the first object of its Yoga, the first necessary perfection in it or Sadhā.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति विबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

50. How, having attained this perfection, one thus attains to the Brahman, hear from me, O son of Kunti,—that which is the supreme concentrated direction of the knowledge¹

ब्रह्मणि विमृष्ट्वा युक्तो भत्यात्मानं निषम्य च ।
शब्दादीन्दिषयास्त्यक्त्वा रागद्वेषौ व्युदास्य च ॥५१॥
विविक्तसेवौ लब्ध्वाप्तौ व्यतवाकाशमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रित ॥५२॥

¹ By Brahman here is meant at first the silent, the impersonal, the immutable. All this is Brahman, says the Upanishad, all this is Vasudeva, says the Gita,—the supreme Brahman is all that moves or is stable and his hands and feet and eyes and heads and faces are on every side of us. But still there are two aspects of this All,—his immutable eternal self that supports existence and his self of active power that moves abroad in the world movement. To be one with all and with the Divine and his will in the cosmos we must become at first impersonal and free from our ego and its claims and from the ego's way of seeing ourselves and the world and others. And we cannot do this if there is not something in our being other than the personality, other than the ego, an impersonal self one with all existences. To lose ego and be this impersonal self, to become this impersonal Brahman in our consciousness is therefore the first movement of this Yoga.

अहङ्कारं बलं दमं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो बहुभूयाय कल्पते ॥५३॥

51-53. Uniting the purified intelligence (the pure spiritual substance in us), controlling whole being by firm and steady will, have renounced sound and the other objects of senses, withdrawing from all liking and disliking resorting to impersonal solitude, abstermious speech, body and mind controlled, constant united with the inmost self by meditation, completely giving up desire and attachment, have put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminous impassive—one is fit to become the Brahman

A continual resort to meditation is the firm means by which the soul of man can realise its self of power and its self of silence. And yet there must be no abandonment of the active life for a life of pure meditation; action must always be done as a sacrifice to the supreme spirit. This movement of recoil in the path of Sannyasa prepares an absorbed disappearance of the individual in the Eternal, and renunciation of action and life in the world is an indispensable step in the process. But in the Gita's path of Tyaga it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

54. When one has become the Brahman, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion to Me.¹

it precludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*

This decisive departure of the Gita's thought is indicated in the next two verses, of which the first runs with a significant sequence.

¹ In the narrow path of knowledge, bhakti, devotion to the personal Godhead, can be only an inferior and preliminary movement; the end, the climax is the disappearance of personality in a featureless oneness with the impersonal Brahman in which there can be no place for bhakti for there is none to be adored and none to adore; all else is lost in the silent immobile identity of the Jiva with the Atman. Here there is given to us something yet higher than the Impersonal,—here there is the supreme Self who is the supreme Ishwara, here there is the supreme Soul and its supreme nature, here there is the Purushottama who is beyond the personal and impersonal and reconciles them on his eternal heights. The ego personality still disappears, but all nature becomes the power of the one Divine and all action has action through the individual as channel and instrument. In place of the ego there comes forward conscious and manifest the true spiritual individual in the freedom of his real nature,

भक्त्या मामभिजानानि यावान्यथास्मि तत्स्वनः ।

मयो मा मम्यतो ज्ञात्वा विदते तदनन्तरम् ॥५५॥

55. By devotion he comes to know Me, who and how much I am and in all the reality and principles of my being; having thus known Me he entereth into That (Purushottama.)¹

सर्वकर्माण्यपि सदा कुर्वाणो मदृष्टाभयः ।

मत्प्रसादादवाप्नोति शास्त्रं यदमव्ययम् ॥५६॥

in the power of his supernal status, in the majesty and splendour of his eternal kinship to the Divine, an imperishable portion of the supreme Godhead, an indestructible power of the supreme Prakriti.

¹ When the soul has lost its separate personality, when it has become the Brahman, it is then that it can live in the true person and can attain to the supreme revealing bhakti for the Purushottama and can come to know him utterly by the power of its profound bhakti, its heart's knowledge. The soul of the liberated man thus enters by a reconciling knowledge, penetrates by a perfect simultaneous delight of the transcendent Divine, of the Divine in the individual and of the Divine in the universe, into the Purushottama.

And it then becomes evident how action continual and unceasing and of all kinds without diminution or abandonment of any part of the activities of life can be not only quite consistent with a supreme spiritual experience, but as forceful a means of reaching this highest spiritual condition as bhakti or knowledge. Nothing can be more positive than the Gita's statement in this matter.

56. And by doing also all actions always lodged in Me he attains by my grace the eternal and imperishable status.¹

IV. THE SUPREME SECRET

(The following six slokas (57-62) carry in them the innermost heart of the Yoga and lead to its crowning experience; the words express the most complete, intimate and living relation possible between God and man and the spiritual emotion with which they vibrate seems to give the most intense prominence possible and an

¹ All that we do is done for the sake of the Lord seated in the heart of all, for the good of all beings, for the fulfilment of the world action and the world purpose or in one word for the sake of the Purushottama and done really by him through his universal Shakti. These divine works, whatever their form or outward character, cannot bind, but are rather a potent means for rising out of this lower Prakriti of the three gunas to the perfection of the supreme divine and spiritual nature.

Thus these eight verses carefully read in the light of the knowledge already given by the Teacher are a brief, but still comprehensive indication of the whole essential idea, the entire central method, all the kernel of the complete Yoga of the Gita.

utmost importance to the personal truth and presence of the Godhead. It is no abstract Absolute of the philosopher, no indifferent impersonal Presence or ineffable Silence intolerant of all relations, to whom this complete surrender of all our works can be made and this closeness and intimacy of *oneness* with him in all the parts of our conscious existence imposed as the condition and law of our perfection or of whom this divine intervention and protection and deliverance are the promise. It is a Master of our works, a Friend and Lover of our soul, an intimate Spirit of our life, an indwelling and overdwelling lord of all our personal and impersonal self and nature who alone can utter to us this near and moving message.)

केनता सर्वकर्माणि भवि मय्यस्य मयातः ।

वृद्धियोगमुताभित्य मस्वित्तः सन्तं भव ॥५७॥

57. Devoting all thyself to Me, giving up in thy conscious mind all thy actions into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me.¹

¹ It is by the perpetual unified closeness of our heart consciousness, mind consciousness, all consciousness, *satatam achhitrah*, that we get the widest, the deepest, the most

सर्वदुर्गणि मत्प्रसादात्तिष्ठति ।

अथ चेत्त्वमहङ्कुराग्र ओष्यसि विनश्यसि ॥५८॥

58. 'If thou art one in heart and consciousness with Me at all times, then by my grace thou shalt pass safe through all difficult and perilous passages; but 'if from egoism thou hear not, thou shalt fall into perdition.'

integral experience of our oneness with the Eternal. The intelligence and will have to turn the whole existence in all its parts to the Ishwara. The heart has to cast all other emotions into the delight of oneness with him and the love of him in all creatures. The sense spiritualised has to see and hear and feel him everywhere. The life has to be utterly his life in the Jiva.

¹ The crux of the spiritual problem, the character of this transition of which it is so difficult for the normal mind of man to get a true apprehension, turns altogether upon the capital distinction between the ignorant life of the ego in the lower nature and the large and luminous existence of the liberated Jiva in his own true spiritual nature. The renunciation of the first must be complete, the transition to the second absolute. This is the distinction on which the Gita dwells here with all possible emphasis. On the one side is this poor trepidant braggart egoistic condition of consciousness, the crippling narrowness of this little helpless separative personality according to whose view-point we ordinarily think and act, feel and respond to the touches of existence. On the other are the vast spiritual reaches of immortal fullness, bliss and knowledge into which we are admitted

THE LORD, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.¹

तमेव शरणं गच्छ सर्वभावेन भारत :

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

62. In him take refuge in every way of thy being and by his grace thou shalt come to the supreme peace and the eternal status.²

¹ When we enter into the inmost self of our existence, we come to know that in us and in all is the one Spirit and Godhead whom all Nature serves and manifests and we ourselves are soul of this Soul, spirit of this Spirit, our body his delegated image, our life a movement of the rhythm of his life, our mind a sheath of his consciousness, our senses his instruments, our emotions and sensations the seeking of his delight of being, our actions a means of his purpose, our freedom only a shadow, suggestion or glimpse while we are ignorant, but when we know him and ourselves a prolongation and effective channel of his immortal freedom.

² The greatest Yoga is to take refuge from all the perplexities and difficulties of our nature with this indwelling Lord of all Nature, to turn to him with our whole being, with the life and body and sense and mind and heart and understanding, with our whole dedicated knowledge and will and action, in every way of our conscious self and our instrumental nature. And when we can at all times and entirely do this, then the divine Light and Love and Power takes hold of us, fills both self and instruments and leads us safe through all

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यंतदसेवेण यमेच्छसि तथा कुर्व ॥६३॥

63. So have I expounded to thee a knowledge more secret than that which is hidden; having reflected on it fully, do as thou wouldst.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इत्योऽस्मि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

64. Further hear the most secret, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.¹

यन्मना भव मयुभक्तो मयाभो मां भजतुम् ।
मायेवंत्यसि सत्यं ते प्रतिजाने प्रियोऽस्मि मे ॥६५॥

65. Become my-minded, my lover and adorer,

the doubts and difficulties and perplexities and perils that beset our soul and our life, leads us to a supreme peace and the spiritual freedom of our immortal and eternal status.

¹ This decisive, last and crowning word is not merely the essence of what has been already said on the matter, it sweeps out, as it were, yet farther, breaks down every limit and rule, canon and formula and opens into a wide and illimitable spiritual truth with an infinite potentiality of significance. And that is a sign of the profundity, the wide reach, the greatness of spirit of the Gita's teaching.

Thus runs this secret of secrets, the highest most direct message of the Ishwara (expressed in two slokas).

a sacrificer to Me, bow thyself to Me, to Me thou shalt come, this is my pledge and promise thee, for dear art thou to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

66. Abandon all dharmas and take refuge Me alone. I will deliver thee from all sin and evil, do not grieve.¹

¹ The Gita throughout has been insisting on a great a well-built discipline of Yoga, a large and clearly traced philosophical system, on the Swabhava and the Swadharma, the sattwic law of life as leading out of itself by a self-exceeding exaltation to a free spiritual dharma of immortal existence utterly wide in its spaces and high-lifted beyond the limitation of even this highest guna, on many rules and measures and injunctions and conditions of perfection, and now suddenly it seems to break out of its own structure and says to the human soul, "Abandon all dharmas, give thyself to Me, Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance." The Master of the worlds speaking as the Spirit and Godhead in man and all things says to him, "All this personal effort and self-discipline will not in the end be needed, all following a limitation of rule and dharma can at last be thrown away hampering encumbrances if thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance."

67. Never is this to be spoken by thee to one without askesis, not to one that is not devoted and not to him who does no service; nor yet to him who despises and belittles Me (lodged in the human body).

य इदं परमं गुह्यं मद्भवतेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवंव्यत्यसशयम् ॥६८॥

68. He who with the highest devotion for Me, shall declare this supreme secret among my devotees, without doubt he shall come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादप्यत्रियतरो भुवि ॥६९॥

Godhead transcends all these things, and if we too can cast away all dependence on dharmas, surrender ourself to this free and eternal Spirit and taking care only to keep ourselves absolutely and exclusively open to him, trust to the light and power and delight of the Divine in us and, unafraid and ungrieving, accept only his guidance, then that is the truest, the greatest release and that brings the absolute and inevitable perfection of our self and nature. This is the way offered to the chosen of the Spirit,—to those only in whom he takes the greatest delight because they are nearest to him and most capable of oneness and of being even as he, freely consenting and concordant with Nature in her highest power and movement, universal in soul consciousness, transcendent in the spirit.

69. And there is none among men that does more than he what is most dear to Me; and there will be none else dearer to Me in the world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

70. And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.

अद्वावाननसूयदश्च धृणुयादपि यो नेरः ।

सोऽपि मुक्तः शुभाल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

71. The man also who, full of faith and uncarping, listens to this, even he, being liberated, attains to the happy worlds of the righteous.

कञ्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।

कञ्चिदज्ञानसम्भोहः प्रनष्टस्ते धनञ्जय ॥७२॥

72. Hath this been heard by thee, O son of Pritha, with a concentrated mind? Has thy delusion, caused by ignorance, been destroyed, O Dhananjaya?

अर्जुन उवाच

नष्टो भोहः स्मृतिलब्ध्या स्वतःप्रसादान्मयाऽप्यन ।

स्थितोऽस्मि मनसन्देहः करिष्ये वचनं तव ॥७३॥

73. Arjuna said: Destroyed is my delusion, I have regained memory through Thy grace, O

Infallible One. I am firm, dispelled are my doubts. I will act according to Thy word.

सञ्जय उवाच

इत्थं वामुदेवस्य वार्ष्णेय च महात्मनः ।

सवादमिममधोयमद्भुत रोमहर्षणम् ॥७४॥

74. Sanjaya said: I heard this wonderful discourse of Vasudeva and of the great-souled Partha, causing my hair to stand on end.

व्यासप्रसादात्पुनरेवमेवद् गृह्णामि परम् ।

योतं योनेःवराहदृष्ट्यात्माश्रितः श्रवणं स्वयम् ॥७५॥

75. Through the grace of Vyasa I heard this supreme secret, this Yoga directly from Krishna, the divine Master of Yoga, who himself declared it.

राजन् तस्मिन्व तस्मिन्व सत्वादमिममद्भुतम् ।

केशवार्जुनयोः पुनर् दृष्ट्वापि च पुनर्पुनः ॥७६॥

76. O King, remembering, remembering this wonderful and sacred discourse of Keshava and Arjuna, I rejoice again and again.

तस्मै तस्मिन्व तस्मिन्व त्वमममद्भुतं हरे ।

विमयो मे महान् राजन् दृष्ट्वापि च पुन पुन ॥७७॥

77. Remembering, remembering also that most marvellous form of Hari, great is my wonder, O King, I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र धीमद्विजयश्च भूतिर्धनं च नीतिर्मनिसमः ॥७८॥

इति धीमद्विजयश्च भूतिर्धनं च नीतिर्मनिसमः ॥७८॥
 श्रीकृष्णार्जुनसंवादे मोक्षमन्यसयोगो नामाष्टादशोऽध्यायः ।

श्रीकृष्णार्जुनसंवादे ॥ शुभं भवतु ॥

78. Wherever is Krishna, the Master of Yoga, wherever is Partha, the archer, assured are there glory, victory and prosperity, and there also is the immutable Law of Right.

APPENDIX I

THE STORY OF THE GITA

The Mahabharata, of which the Gita is a part, took present form from the fifth to the first centuries B.C. The Gita occurs in it as one portion of the *Bhishma Parva*.

"Mahabharata" means literally "great India"; it is an epic narrative of the ancient Indians who saw the vision of a great India, one in culture and unified in political life stretching from the Himalayas to Cape Comorin.

Kuru is the name of a leading Kula or clan of that time and *Kurukshetra* was a vast field near their capital Hastinapur (modern Delhi) where the Kurus used to perform their religious sacrifices. When Dhritarashtra the blind King of the Kurus became old, he decided to give his throne not to his own son Duryodhana but to Yudhishthira, the eldest son of his deceased younger brother Pandu, as Duryodhana being a man of evil propensities, was not fit to be the ruler of a *dharmarajya* (kingdom based on the principles of righteousness and justice, which was the ideal in ancient India) while Yudhishthira, being an embodiment of virtue and purity, was the fittest man. But Duryodhana by cunning and treachery secured the throne for himself, and sought by every means in his power to annihilate Yudhishthira and his four brothers.

Krishna, the incarnate Godhead, was the head of the Yadava clan, and a friend and relative of the Kurus.

tried to bring about a reconciliation between the two sections of the Kuru family; on behalf of the five Pandava brothers (sons of Pandu) he asked only five villages from Duryodhana, but the latter *sternly refused* saying that without battle he would not give even so much earth as could be held on the point of a needle. So a war became inevitable for the sake of justice and righteousness. All the princes of India joined one side or the other. Krishna, as an impartial friend, offered the rival parties a choice. Duryodhana chose to take the mighty army of Krishna to his side, while Krishna himself went to the other side alone—and even then not as a fighter, but as the charioteer of Arjuna.

Drona, the common military teacher both of the sons of Dhritarashtra (specially called the *Kauravas*) and of the sons of Pandu (the *Pandavas*), went to the side of Duryodhana, as his ancient enemy Drupada had joined the other party. Bhishma, who was related as great-uncle both to the Kauravas and to the Pandavas, had observed lifelong celibacy and even in his old age was the strongest man of his time. He was the leader of the party which had tried to bring about a reconciliation between the Kauravas and the Pandavas. But when all peace efforts failed and war became inevitable, he decided to join the side of Duryodhana after a scrupulous consideration of his duty and obligations. He knew that Duryodhana was in the wrong and if the battle had been confined simply to the two branches of the family, he would have remained neutral. But when he saw that taking advantage of a family quarrel, the ancient enemies of the Kuru clan had joined the ranks of the Pandavas, he decided to fight on the side of Duryodhana for ten days only and then to retire for a voluntary death (brought about by non-physical

means). Considering only the military strength of the two parties, that of Duryodhana was decidedly superior. But this was more than counterbalanced by the presence of Krishna on the other side.

Sanjaya, the charioteer of the old King Dhritarashtra, reports to him what is happening in the field of Kurukshetra where the two armies have assembled for a grim fight, in magnitude and importance unparalleled in the history of ancient India. This is the beginning of the Bhagavad Gita, literally "the divine song," so called because it is delivered by Krishna, the incarnate Godhead, and because it teaches man how to rise out of his ordinary human consciousness to a higher divine consciousness, thus realizing the Kingdom of Heaven on earth and in the human body.

Of the five Pandava brothers the eldest Yudhishthira was the most virtuous and pure, *sattva*; the second brother Bhima was the most strong, *rajas*, while in Arjuna, the third brother, there was a balance of purity and strength, of *sattva* and *rajas*, and he was chosen by the Godhead as His chief instrument in that great war which was to determine a world-cycle, *lingatara*, and as a disciple to whom was delivered the divine message which was to lead humanity to its destined goal of Immortality on earth.

APPENDIX II

THE HISTORICITY OF KRISHNA

For the fundamental teaching of the Gita as for spiritual life generally, the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men. The historical Krishna, no doubt, existed. We meet the name first in the *Chhandogya Upanishad*. We know that Krishna and Arjuna were the objects of religious worship in the pre-Christian centuries; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gita may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion and works, and perhaps also that the human Krishna was the founder, restorer or at the least one of the early teachers of this school. The Gita may well in spite of its later form represent the outcome in Indian thought of the teaching of Krishna and the connection of that teaching with the historical Krishna, with Arjuna and with the war of Kurukshetra, may be something more than a dramatic fiction. In the *Mahabharata* Krishna is represented both as the historical character and the Avatar; his worship and Avatarhood must therefore have been well established by the time—apparently from the fifth to the first centuries B.C.—when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatar's early life in Vrindavan which, as developed by the Puranas into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the *Harivamsha* an account of the life of Krishna,

very evidently full of legends, which perhaps formed the basis of the Puranic accounts.

But all this, though of considerable historical importance, has none whatever for our present purpose. We are concerned only with the figure of the divine Teacher as it is presented to us in the Gita and with the Power for which it there stands in the spiritual illumination of the human being. The Gita accepts the human Avatarhood; but it is not this upon which stress is laid, but on the transcendent, the cosmic and the internal Divine, it is on the Source of all things and the Master of all and on the Godhead secret in man. It is this internal divinity who is meant when the Gita speaks of the doer of violent Asuric activities troubling the God within or of the sin of those who despise the Divine lodged in the human body or of the same Godhead destroying our ignorance by the blazing lamp of knowledge. It is then the eternal Avatar, this God in man, the divine Consciousness always present in the human being who manifested in a visible form speaks to the human soul in the Gita, illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes face to face with the painful mystery of the world. This is what the Indian religious consciousness seeks to make near to itself in whatever form, whether in the symbolic human image it enshrines in its temples or in the worship of its Avatars or in the devotion to the human Guru through whom the voice of the one world-Teacher makes itself heard. Through these it strives to awaken to that inner voice, unto that form of the Formless and stand face to face with that manifest divine Power, Love and Knowledge.

GLOSSARY

(Proper names are given in capitals, words with English terminations in italics.)

abhayam—fearlessness.

abhyasa—Yogic practice.

acharya—teacher.

ahankara—the ego-sense, egoism.

ahinsa—non-violence.

akarta—a non-doer.

Akshara—the immobile, the immutable.

ananda—spiritual delight, the bliss of the Spirit.

anisha—not lord, not master of but subject to the nature.

anumanta—giver of sanction.

apana—the incoming breath.

artha—self-interest.

Asura—a hostile being of the mental world.

Asuric—relating to, of the nature of, the Asuras.

Atman—the Self or Spirit.

avatara—descent or incarnation of God.

avikarya—free from all change.

avyaktam—the unmanifest.

bhakti—emotional devotion felt for the Divine.

bharta—upholder, maintainer of the nature.

bhava—subjective state or feeling; becoming.

bhuta—any one of the five elements—earth, water, fire, air,

ether—which form part of the list of *tattvas*.

bhutani—becomings, existences.

brahmacharya—sexual purity.

Brahman—the Supreme Reality that is one and indivisible and infinite, besides which nothing else really exists.

Brahme—relating to Brahman.

buddhi—the reason, intelligence, mental power of understanding.

Chandala—pariah, outcaste

chaturvarnya—the four orders—Brahmin, Kshatriya, Vaishya

Shudra—of the old Indian social culture

Daiva—relating to, of the nature of the Devas

dakshina—giving

Danava—Titans

Deva—a god.

dhama—status, place.

dharma—action governed by the essential law of one's nature; right moral law.

dhira—the self-composed.

dhriti—spiritual patience, persistence

dhyana—meditation.

Dwata—dualism.

dwandwa—duality, pair of opposites.

GDARISHA—an epithet applied to Arjuna which means 'one who has conquered sleep'

guna—any one of the three essential modes of energy, of the three primal qualities that form the nature of things

guru—spiritual guide and teacher.

HARISHCHANDRA—an epithet applied to Krishna which means 'Lord of the senses'

indriya—any one of the ten senses (five of knowledge and five of action)

Ishwara—lord, God, as lord of Nature.

jagat—world, universe (lit. "the moving").

- JANARDANA—an epithet applied to Krishna which means 'one who has no birth and puts an end to the birth of other beings.'

jiva—the individual soul.

jnana—knowledge.

jnata—knower.

kama—desire.

karana—cause.

karma—action entailing its consequences.

karta—a doer.

KAUNTEYA—an epithet applied to Arjuna which means 'son of Kunti' (one of his mother's names).

KESHA—an epithet applied to Krishna which means 'one who has long hair.'

Kshara—the mobile, the mutable.

Kutastha—stable; high-seated.

laya—dissolution of the individual being in the Brahman.

lila—creation as the play of God.

manas—the sense-mind as opposed to the reason.

mantra—the revealing word.

Maya—the lower Prakriti (as distinguished from the Para Prakriti).

Mayavada—the doctrine which holds that the world is unreal and that it is created by the power of illusion.

moha—delusion.

moksha—liberation from Maya.

naishkarmya—actionlessness.

NARAYANA—an epithet applied to Krishna which means 'one who has made the water his abode'.

nigraha—coercion of the nature.

nirguna—without qualities.

nishkama—free from desire, desireless.

nivritti—inaction

niyamya—controlling.

niyata—controlled, regulated.

Param—supreme.

PARANTAPA—an epithet applied to Arjuna which means 'subjugator of all enemies'.

PARTHA—an epithet applied to Arjuna which means 'son of Pritha' (one of his mother's names).

Pisacha—a hostile being of the lower vital world.

Prabhu—master.

prakasha—light, illumination.

Prakriti—Nature, creative energy (being more or less a synonym for Shakti).

pralaya—dissolution.

prana—the nervous energy, the vital breath, the half-mental half-material dynamism which links mind and matter; the outgoing breath.

pranayama—the Yogic exercise of the control of the respiration.

prasada—clearness and happy tranquility.

pravritti—impulsion to works.

Purusha—Being or Soul as opposed to *Prakriti* which is Becoming.

Purushottama—the Supreme Personality.

rahasyam—a secret.

Rakshasa—a hostile being of the middle vital world.

rajas—the *guna* that drives to action.

rajasic—belonging to the *guna* of action and passion.

rasa—affection of the senses (especially of pleasure).

Rishi—Seer

sadhana—spiritual self-training and exercise.

sadharmya—becoming of one law of being with the Divine; oneness in nature with the Divine.

sadrishya—a synonym for *sadharmya*.

saguna—with the qualities

sahaja—unborn, innate.

sakshi—a witness, the soul as a detached witness of the actions of the nature.

salokya—dwelling in the Divine.

samadhi—the Yogic trance

samagra—integral.

samata—equality of soul and mind to all things and happenings.

samupya—nearness to the Divine.

Sannyasa—(outward) renunciation.

sanyama—a spiritual control of the nature; a concentration or directing of the consciousness.

sat—Being, existence, good.

sattwa—the *guna* that illumines, clarity, intelligence.

sattvic—belonging to the *guna* of light and happiness.

satyam—truth.

sayujya—contact with the Divine.

shabda—sound, word.

shakti—force, energy; the divine or cosmic Energy (*being*, more or less a synonym for *Prakriti*).

shastra—the scriptures, theory, prescribed rule.

shraddha—faith.

siddhi—Yogic perfection.

sloka—verse.

Śruti—revealed scripture (a general term for the Vedas and the Upanishads).

sthiti—status.

sukha—happiness, pleasure

swabhava—the nature proper to each being

swadharma—one's own law of action

tamas—the *guna* that hides or darkens, inertia, non-intelligence.

tamasic—belonging to the *guna* of ignorance and inertia.

tanmatra—any one of the five subtle energies which underlie the respective sense-experiences of smell, taste, sight, touch, hearing

tapas—concentration of spiritual will-force.

tapasya—a synonym for *tapas*.

Tat—That.

tattva—any one of the twenty-four principles of the cosmic Energy which are enumerated by Sankhya

tejah—force, energy.

trāgunya—the state of being bound to the three *gunas*.

trigunatita—beyond the control of the three *gunas*

turiya—the superconscious state.

tyaga—(inner) renunciation.

utama—highest

vairagya—distaste for the world and life

vak—speech.

VASUDEVA—an epithet applied to Krishna which means 'son of Vasudeva'.

Vedānta—a general term for all the Upanishads, a monistic philosophy based on the Upanishads.

Vedavada—traditional lore of the Vedic hymns and the Vedic sacrifice.

Vibhu—the all-pervading Impersonal.

Vibhuti—divine power as manifested in the world.

vichara—reflective thought.

vidhi—order, rule.

vijnana—comprehensive knowledge.

vikara—deformation, distortion.

viveka—direct intuitive discrimination.

Yajna—sacrifice.

Yoga—union or oneness of the whole subjective being with the Supreme. Aishwara Yoga (the divine Yoga)—that by which the Transcendent is one with all existences even while more than them all and dwells in them and contains them as becomings of His own Nature.

Yuga—a cycle, age.

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